CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 6, 1844. VOL. XXIII.—NO. 1.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. X.

RESULTS OF REVIVAL. SEPARATISTS.

We have already taken notice of one attendant result: the division of the community into two great parties; one favoring, the other dis-favoring, the revival as a special work of God. Another result was the speedy manifestation of the spirit of Antinomian hallucination; the spirit of self-righteousness, of self-glorification, and of high-toned fanaticism and uncharitableness. It commenced in the undoubted belief that the religious excitement they had experienced, was the special work of the Holy Spirit. It had been attended and followed by a spiritual illumination. They had received new views of divine truth; of the doctrine of grace as distinct from the doctrine of works; of Christ as 'the Author and Finisher of the believer's faith' and salvation. In Him the 'believer is complete.' He, himself, has nothing to do. He 'has the witness in himself;' it is a revelation from God and gives him assurance of his justification. Those who labor for assurance from the evidence of personal virtues, are acting on the principle of 'law;' they are *legalists*, diving under the law, and of course, are 'under the curse.' The ministers and Churches now extant, are generally legal and dead. They preach works, at least in part; but this is not preaching the new Covenant, the true doctrine of grace. These ministers and these Churches are not, therefore, of the true Christian character. We must 'go out from among them.' And even the practice of separations went into effect. It commenced in the Eastern parts of Connecticut. In Stonington, Preston, New London, Norwich, Voluntown, Lyme, Saybrook, Enfield, Suffield, and other towns, secessions from the Churches took place. The separatists organized Churches for themselves, and appointed officers, pastors, elders, and deacons. They had confessions of faith, which, of course, would be Antinomian. The outline of the Cambridge Platform was usually adopted. They had the usual forms of ordination. On one of these occasions, the brother who gave the charge, among other injunctions, gave the following: 'Never study your sermons, nor premeditate them; but whatsoever shall be given you, in that same hour speak, for it is not you who preach, but the Holy Ghost.' Rev. James Davenport was the leading spirit among the separatists. On the day the new Church was to be instituted at New London, he projected a bonfire, and called upon all the brethren and sisters to bring together all heretical books to be found in their houses that they might be publicly burned. Also all articles of dress and ornament, such as ear-rings, finger-rings, necklaces, red cloaks, riding-hoods, plush breeches, wigs, &c. &c. Mr. D. enforced his call upon the people for these 'poisons and idols,' by declaring that he had had distinct revelations from God. That there was great necessity for 'putting away those accursed things' which led them into error, and which rendered them worldly and proud. That they must 'mortify their members which are upon the earth.' This call was forthwith and eagerly answered. There seemed to be a strife who should be foremost, and who do best in this meritorious work. The book-pile rose high, containing works of Beverige, Flavel, Henry, Russel, Dyer, Increase Mather, Chauncy, Coleman, Sewall, Adams, Flynt, Barnard, Hart, Hooper, Beckwith, Todd, Seabury, Williams, Wadsworth, and others; to which was added that wicked Arminian book, 'The whole duty of man.' These, having all in due form been called over by name and title, were, with much noise and shouting, committed to the flames on 'Town Wharf,' just as people were coming out of the old Meeting-house, on May 6th, in the afternoon. Hearing the outbreak, they run to the wharf, where they saw a multitude exclaiming, 'Hallalujah! Hallalujah!' and declaring that the smoke of the torment of the authors of those books, dying in the same belief, was now, and ever would be, ascending from hell, in like manner as the smoke of the books before their eyes.

Having thus disposed of the books, they directed attention to the other heap, in which were collected the 'idols.' One poor woman, having on a short, old faded scarlet cloak, which protected her from the chilly east wind, then blowing upon her, seemed for a time, to hesitate, balancing in her mind the loss and the gain.—Soon, however, she resolutely tore it from her shoulders, and hastily doubling it up, threw it on the pile; 'there,' said she, 'goes my idol.' Mr. D. crowned the whole by casting on a pair of plush breeches, just taken warm from his own body. At this critical moment, as the fire to consume the ornaments and apparel was about being kindled, one of their number, recovering his own senses, made a vigorous effort to bring back a portion of theirs to his brethren. He succeeded, though with difficulty, and the clothing and ornaments escaped the threatened destruction by fire.

As no Dr. Trumbull has written the ecclesiastical history of Massachusetts, we are not able to say to what extent 'separations' took place in this colony. There was a Separatist Church in Boston, of which Rev. Andrew Crosswell was, for many years, the pastor. He published an answer to Mr. Giles Firmin's 'Refutation of Antinomianism;' a book written about a hundred years before, by Mr. G. F., a Physician of Boston. This book possesses the singular quality of consisting almost wholly of syllogisms, formed exactly on the rule and model of the Stagyrite. To this work of Mr. C., Rev. Solomon Williams of Lebanon, Ct., made a reply. Mr. Crosswell was also the author of a rhapsodical kind of book, containing notes on the 'Canticles' of Solomon, which Mr. C. was in the habit of repeating once every day. The other separatist ministers in Massachusetts, such as Francis Worcester, Holyday Johnson, Jesse Purington, David Ferris, and others, do not seem to have had stated charges; they often changed the scene of their labors among the little Societies which were scattered over the country. Being [illegible] they became extensively known, as houses of entertainment. There was a little story about Holyday Johnson and Bartholomew Richardson, Innholder, Woburn, Mass. Johnson, one day, came suddenly upon Richardson and called for refreshment.—'And what shall we give you, Mr. Johnson?' 'I am fond of sausages.' 'Well, we will furnish them; and which kind will you have; New-light sausages, or Old-light sausages?' 'Why, the New-lights, to be sure.' 'You shall have them,' said Richardson, and soon brought forward a chain, consisting of a skin which had been inflated with wind, and then broken into links, and which made a fine appearance without a particle of solid contents. These he laid upon the abundant coals of an old fashioned New England bar-room fire, where they immediately began to swell, and to curl, and to explode, and to crisp up; pop, pop, pop, like a pop-gun.—'Do you see?' said Mr. R. 'But are those New-lights?' 'They are such, and have the true characteristics. They are, as you see, *light, full of wind, noisy*, and soon disappear.' 'Give me, then, the old lights,' said Mr. Johnson, for I am hungry, and want something that is substantial.' 'Very well,' responded the landlord, 'you shall have them. And I hope the lesson will not be lost upon you.'

The New-lights and the Old, of those days, differed, as we have already intimated, on the value of religious excitement. It was the doctrine of the former that religion comes to a man through the medium of excitement. Of the latter, that excitement was no criterion of conversion. It was never permanent and often left the subject as unholy as it found him. The New-lights, as we have seen, were divided into two classes; the Conservatives and the Radicals, or Separatists. The former adhered to the regular Churches, but the latter seceded from them.—They commenced their course with an intense and flaming zeal, that burned and scathed all before them. The fire, however, soon burned itself out. The Separatists became now as sober as other men. Many of them, however, retained their Antinomianism. Their distinction was the peculiarity of saving faith; that it did not consist in believing abstract and general truth, but in the firm persuasion that 'Christ with all his benefits, is mine.' Mr. Crosswell, in his book against Mr. Firmin, takes his stand on this point: 'That a man becomes a convert by believing, not that Christ died for sinners, but that He died for me in particular.' Hence it was called 'an appropriating faith;' 'a particular faith.' 'This faith, said Mr. Crosswell, 'immediately transforms the soul into the [illegible] iots of Aminadab.'

The conservative New-lights were men of knowledge, learning, talents and character.—Such, certainly, were Edwards, Bellamy, Hopkins, Pomroy, Buel, Wheelock, Allen and many others. Being grievously disappointed in the results of the revivals, they labored assiduously to correct the errors of the Separatists and Antinomians. For this purpose, Edwards wrote his book on the 'Affections;' and Bellamy his 'True Religion delineated.' Also, his 'Paulinus, Aspasia and Theron.' It consists of Dialogues in imitation of Mr. Harvey, whom he designed to answer.

It is, however, questionable whether the sober, learned and talented conservatives, were more self-consistent than their hallucinated brethren. For if religious excitement were, as they believed, the special work of the Holy Spirit, why should not the ideas, the views, the conclusions, whichcame of this excitement, be equally true and divine? Why should not the illumination be as real and supernatural as the excitement itself? Why condemn the one, but glorify the other?

Mr. Edwards, in his celebrated book on religious affections, proceeds on this ground: 'That genuine religious affections are the phenomena of a supernaturally regenerated heart.' He admits that persons may have affections strongly resembling the genuine. The one class may be like the other in almost every thing, except their origin. But how can the origin be known except by the phenomena? For he denied the Antinomian doctrine that a man's justification becomes known to him by an immediate revelation from heaven. But how else could a man know the origin of his religious affections, if the natural, and the supernatural, may be so similar and kindred in all their sensible manifestations?

S. F.

For the Register.

IMPROVEMENT OF TROUBLE.

MESSRS. EDITORS:—I have read and re-read, with peculiar satisfaction, an article from your correspondent M. The spirit of that article, carried into daily practice, will make us what we were designed to be, and will be our sure stay and support through the various afflictions and trials that 'flesh is heir to.' But how apt are we to take a different and a darker view of trial. How apt are we to view it as sent in severity rather than in mercy. It is one of the blessed consequences of our view of God, as a kind Father, rather than an inexorable Judge, that even in affliction's darkest hour, the light of a merciful Providence is bright about us, that though our horison is dismal with clouds, the bright bow of Gospel promise, is still to be seen, and while tears flow from our eyes, Christian Faith lights a smile upon the lips. And should it not be ever thus? Should we not receive and bear patiently, yea cheerfully, sorrows and afflictions, did we but realize, as we should, that this, is but a state of preparation? Alas! here is our evil. Too well we love the world and the things of the world. Too much we give to it our best affections. Its frivolous pursuits, its enticing pleasures, fashion with her thousand follies, all these and the worldly pursuit of our daily cares, take and keep the heart, which should be given to God, and training itself for immortality. O if we but gave to the cultivation of our immortal natare one *half* the care we bestow in ornamenting the frail and perishing exterior. How should we be strengthened for the support of the trials, and be prepared rightly for the performance of the duties of life.

And our friends, do we not love them, too much, with a selfish love; do we not value them, as contributing to our happiness and comfort; do we not love them because they are *ours*, rather than as children of God and heirs, with us, of a glorious inheritance beyond the grave? And our children are we not too apt to train them up to seek 'the praise of men rather than the praise of God!' Are we not more gratified with a display of remarkable talents, than of quiet goodness? Do we not admire the child who possesses a beautiful face and figure, more than the one who with a plain exterior, has a mind and heart of fair and beautiful proportions?

Alas how are we bound up in the outward! How little do we look within. How feeble are the efforts we make, to understand the moral design of our piety—how little do we seek to know the moral meaning of life's changing scenes and duties. Let us only feel, as we should, that we are here 'but strangers and pilgrims' and how would the scene be changed. 'Old things' would indeed pass away and all would become new. We should not love the world *less*, but we should love and value it for a different reason. We should praise it, as the scene in which to cultivate those affections and perform those duties, which shall fit us for another and a holier. And our friends, we should love them, not less, but with a purer, holier love. And our children, we should strive to bring them up in the nurture and admonition of the Lord—we should feel that they are lent, not given. As heirs of immortality, buds of being, often placed here but for a short time, but transplanted to a purer atmosphere, where if we have done our duty they will blossom, never more to fade, in the 'Paradise of God.'

R.

For the Register.

JUSTIFICATION BY FAITH.

MESSRS. EDITORS:—I have read with some interest, and I must add, with some surprise, an article in your last, from a 'Unitarian Christian.' I doubt not the purity of his motives. I doubt not his Christian sincerity. But when he advances the doctrine of 'Justification by Faith only' I must inquire what meaning he affixes to this expression? It has been our happiness to have heard much Unitarian preaching, but *never* the doctrine that by barren 'good works' we shall attain salvation, that by such an amount of good deeds performed we shall *purchase heaven*. This serving God '*for wages*' none could condemn more than we. But we can no more trust to Faith alone, indeed, it were of the two, the far more dangerous prop on which to lean. Is not 'Faith without good works dead?' And worse—may not a man say 'I believe on the Lord Jesus Christ. He has wrought out a perfect salvation.' Under the shadow of his goodness I am safe. But I love the world—I enjoy its pleasures. Nay, I do not think some things so very bad, as others do—I will follow my inclinations—Nature cannot lead me far astray—I cannot, if I try, keep unbroken the moral law—if one be broken, I am as bad as the worst of them. Then I will trust to the righteousness of Jesus, and, to use the words of 'a Unitarian Christian,' why foolishly endeavor to patch up my good works when the seamless and spotless robe of faith in the Lord Jesus is so benignantly extended for my acceptance and use?' Is not this a *dangerous* doctrine? Is it the doctrine of our Savior himself? Did not he *preach good works?* A True Faith in Jesus, a living Belief in Him can no more exist separated from good works than can they, performed without reference to the obligations of Christianity. Good works performed for display, for interest, because 'honesty is the best policy,' all these are insufficient. But so also is that Faith which does not carry itself out into the life. I look to see more on this subject.

Dec. 1843. A CONSTANT READER.

The following Letter was addressed to a Gentleman in this city some twenty five years ago. As the writer, a distinguished scholar, lawyer and judge of his day, has long since been gathered to the fathers, and as it is curious and interesting from the subject and occasion which called it forth, the late Dr. Channing's Baltimore Sermon, the friend to whom it was written has thought there would be no impropriety in yielding to our request to insert portions of it in our columns. We do not concur in all the sentiments he expresses, but give the letter as a specimen of the criticism of the day.

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MY DEAR SIR,—I want very much to see you, and talk two hours at least, and thank you a thousand times for your kind remembrance of me in anticipating my wishes by furnishing me, so early after its publication, with Mr. Channing's Sermon, preached at the Ordination of Mr. Sparks in Baltimore. This discourse is most excellent. It is clear, full and explicit on all the great points of what has for centuries made up the code of religion throughout Christendom—and what I have, for more than forty years, deemed a monstrous mass of corruption from Judaism, heathenism, and scholastic theology of the dark ages, with here and there a thread or two of the religion once delivered to the saints; and but a thread or two.

I verily believe that if Jesus himself were to come again into this world, with the same ideas and knowledge he possessed at the time of his ascension, and to enter into most of the Churches and meeting-houses where orthodoxy and what is most erroneously called evangelical discourses, are usually preached, he would hardly suspect either the preachers or their hearers could think of calling themselves his disciples, or were so much as possessed of, or acquainted with the original documents of the religion he meant to teach. So great is the deviation, in my opinion, in doctrine and worship of those who call themselves by his name, from what he intended it should be.

I don't mean, by any means, to impeach the honesty of preachers, or the goodness of the hearers. I believe orthodox preachers, and the modern self christened evangelical declaimers are all very honest, and believe what they say to be the very doctrine that Jesus taught; and that the people, their hearers, are pretty good; much better in a moral or spiritual view, than they frequently seem to have a wish to make you think them, when speaking, as they often do, of *their natural and habitual states of mind;* yet I have noticied that as often as you appear to credit what they say of their own unworthiness, as arising from some secret actions known only to themselves, especially over-pious females, all the natural love to virtue and correctness of conduct, rises in vindication of the integrity of moral character, and in a moment overthrows their pretended humiliation and affected debasement. However as good as I am disposed to think them, I have no doubt they would have been a good deal better, that is rank higher in the scale of moral excellence, had they been taught the genuine doctrine of Unitarianism, which is really the most direct, and consequently the shortest road, from the state Adam was made, and his descendants are all born in, to that of the *perfect man* in *Christ Jesus*. The morality of the Gospel with the views and motives there opened to us, is the only preaching deserving the name of evangelical.

This has nothing to do with original sin, total depravity, Trinity of persons in the Godhead, or a double nature in Jesus, or atonement, imputation of sin to infants, or of righteousness to old sinners, merely on the ground that Jesus was practically righteous in all his actions. These doctrines, and a large brood of consequences springing from them as rank weeds, grow on a dung hill, have greatly retarded, I might say, for some ages, actually obstructed all increase of knowledge in the Christian religion, and prevented the spread of that heavenly temper the religion of Jesus is calculated to produce, where it is taught in its simplicity.

As to the *sermon;* I must see you and talk about it as long a time as the author was in delivering it to convey to you half of its good properties. I can now barely say, it is just what it ought to be; it is a great deal better than I expected, and I expected very much. I expect the sermon will become a sort of text for Christians of different denominations to oppose, explain and defend, as they conceive its principles are different from, similar or the same with their own.

Self interest not only attaches us to those who promote our views or plans in life, but to all who think like ourselves, no matter what the subject is. I have sometimes thought that of all the children of a family none is more dear to the father, than the book he publishes. Now though I have published no book on this or any other subject, this opinion of mine is merely theoretic; but as I have been preaching, in my way, the same doctrine contained in the sermon for forty four or five years, though by no means with the elegance and eloquence the preacher has done it, I feel myself attached to him by stronger feelings, than while I thought him a more orthodox man. The *sermon* is not simply a house on a hill, but a *strong tower;* and the author must prepare for a combined attack. In this I have no fears, that he will not defend the ground, as the Governor of Gibraltar did that fortress against the united forces of nearly the whole of Europe. Trinitarians must beat down this discourse, that is the principles of it, such as the mode of interpretation, the light he takes of the books contained in the Bible, with the various portions expressed directly against the common orthodox Image, or they must give up their cause. And though their cause is only the result of long established errors, I expect they will be yielded with great obstinacy.

In the dispute with Dr. Worcester, Mr. Channing appears to have been reluctantly brought before the public; he had been accustomed to a peaceable, quiet life; his delight was to make others good and happy—there he showed the Christian temper and character; and I have no doubt but he will in defence of his discourse, manifest the able *defender of the faith*. He is equal to it, he has taken impregnable ground, and appears to be animated with a proper zeal for the combat.

I examine the Centinel on every arrival to see who has commenced the attack.

The discussion, if one takes place, will be long and animated; and from the grounds taken by Mr Channing it will be various as to the doctrines discussed and the topics of argument adopted on both sides. This *sermon* may be considered as making a fissure in the great rock of Orthodoxy and many are ready with beatles and wedges to open it wider and wider, and there will not be wanting those who will supply their hoops, trusses and welding irons to prevent their great Image from falling to pieces.

I promise myself much pleasure in reading the *pros* and *cons* This is very fortunate for me. I have some time since bid adieu to politics and newspapers; my old friends and acquaintances are dying and removing away from me; I am much alone under the calm shade of my trees. I sometimes need something to work up the mind to a little more activity than the continued reading an octavo, or quarto on law, history or morals. This I seem to require more than most people who retire for enjoyment, as I have never accustomed myself to the enjoyments from common stimulants made use of by many as smoking, snuffing, chewing, drinking, gunning and fishing. I therefore pray for a speedy and animated theological combat.

Once more to the sermon; I am highly gratified to find your friend and teacher disposed to do something like justice to *poor, abused reason*, so much run down by the *self styled evangelical preachers*. What can be more unaccountable than to hear men of some learning, at least, and who must have read Lock with other books on the mind and its powers, continually declaiming against *human reason?* 'Tis the *only* and *very endowment*, weak or strong, as they please to have it, that makes man susceptible of religion, and capable of distinguishing Revelation from Reverie. Idiots have no reason, and who ever thought of blaming them for not being religious, or who ever heard of a religious fool. Though some may make themselves foolish by their religion, but in their process to this unhappy state they first abandon their reason. Is Revelation addressed to any of the brute creation? They have no reason, and revelation is not addressed to them. Reason is the important talent for which all must render an account of the use they make of it; be it ever so weak we must make the most of it. It is not to be wrapped in a napkin, thinking that an excuse may be made for not employing it because it was weak, deceptive, or depraved by means of Adam's sin, any more than the sin of any intermediate ancestor from whom we have descended. When will the great body of the community think and reason correctly on their own *constitutions* as men, their *powers of mind* their *rights and duties?*

In about twenty or thirty years after the clergy and other public teachers shall understand and teach them clearly to all their hearers. I feel confident that a correct knowledge of the course of events in any nation whether more or less civilized connected with a correct recollection of what has taken place in Europe and America for the last thirty or forty years will warrant the foregoing conclusion.

Here I was stopped by having the third number of the Christian Magazine put into my hands; and though I may have already become tedious to my friend, I cannot leave him to his own cogitations, without saying, this work has now taken a proper and manly stand; and very much good may be counted on from its becoming generally read and encouraged. There is a connection between correct thinking and rational conduct, or all preaching would be useless: for preaching and teaching are designed to regulate moral action. And in the present state of society I hardly know a better mode to correct the imperfection of public teaching, and give it a more direct action on the understanding and heart of the people, than by the frequent reviews of sermons and public discourses delivered in the accustomed routine of teaching, either on the Saibath, or other public occasions.

I don't know exactly your taste and notions of the principles, forms and composition of sermons; but your attachment to Mr Channing is evidence in your favor; and that you would set down a sermon that did not tend very directly to inform and enlarge the understanding and make the hearers more in love with a punctual discharge of all the duties of humanity, as a poor thing, whatever may be its doctrines. Read in the last number of the Christian Disciple a Review of a volume of sermons lately published in this country. They are the production of a Scotch divine by the name of Chalmers; I heard them highly recommended by some Hopkinsian divines, and purchased them soon after they were published. I was certainly very much amazed with some of them. Indeed, they are the finest Theological Romances I ever read in my life; in this character they exceed Don Quixote, or even the thousand and one tales of the Arabian Knights Entertainment. They have a tendency to do as much hurt to true religion as Milton's Paradise Lost, which as I think is susceptible of pretty clear proof, has corrupted, or tended to establish and perpetuate old errors and corruptions in our religion to a greater degree than all the deistical writers from the father of that class to the present day. But in this I may be singular. As most people delight more in songs than sound logic, so divines will preach ten sermons from texts out of Canticles or the Revelations to one out of Christs sermon on the Mount, or from the general Epistle of James. Most people hate works though they are willing to sing hymns and spiritual songs from morning to night, if they are only made to believe it is pleasing to the Deity, whereas works seem to be spent on man only. Now my friend I will let you off. You see what you brought on yourself by an act of civility and kindness in sending me Mr Channing's Sermon. I am like a gun that goes off on half bent, as gunners say. If you touch my trigger in a theological direction, I go off, and sometimes give trouble to my best friends; take care then how you touch me.

With great esteem and affection I am, dearly, yours, &c. G. T.

Elm Trees, Biddeford, 10th July, 1819.

LETTER FROM AKRON.

MESSRS. EDITORS,—I regret to perceive several essential typographical errors in my communication published in your paper of the 2nd. inst. The first is in relation to the quantity of wheat daily consumed by the Steam Mills in this place. You have it printed 500 bushels instead of five thousand, here the smallest mill needs but 600 bushels a day and the quantity delivered at the mills from wagons during the past season say, from April to Nov. has exceeded 150,000 bushels. Very frequently 150 wagons bringing 5000 bushels to market in a day. The residue of wheat required to manufacture 116,000 bbls. flour (the quantity made here the past season) comes by boats from various points on the Ohio Canal.

Another error, was of the number present at the services in the Universalist Church during their Convention here in Sept. last. My letter stated that two to three thousand were daily present, you have printed two to three hundred, which does great injustice to this body of Christians, for the fact is, that the house was crowded every day with ladies and a temporary addition even larger than the Church itself, constantly overflowing with gentlemen.

At this time I cannot avoid again referring to the growing importance of this section of the west and to remind our friends of the necessity of sowing good seed now, that our views of Scripture and of man's moral conduct may spring up and be diffused with the certain increase of our population and influence. The time is not far distant when this vicinity will teem with manufacturing establishments and a dense population. The great additional water power just created by the Portage Canal & Manufacturing Co., and now coming into use (being six times greater than what is already occupied and in use) together with the abundance of coal, prolific soil, healthly climate and facilities of communication must render Akron similar in many respects to Lowell and Rochester. In view of this, shall Unitarians be the *only* Religious denomination without a Society here? Can the friends of a liberal and rational faith remain quiet while but *one watch fire* throws abroad its light over the whole face of this mighty State? A State destined to hold the first rank amongst her sisters, and whose influence for good or evil will ere long be all powerful! But few of our friends probably realize that the population of this State even now nearly equals that of all the New England States collectively, and this is but a portion of the great West. Would that I had the power to urge irresistibly upon those liberal Christians having means, the strong claims that the West now has upon them for sympathy and aid. We look not alone for the benefit of ourselves, but for that of our children, friends and neighbors, and for the healthy moral influence that would be exerted by the diffusion of our sentiments through this Western world. The great body of its citizens have strong and honest minds; many men reject all truth, because so much error is mixed with the popular faith; were a more simple and reasonable faith but known, through the preaching and lives of perseving and zealous ministers, thousands would yearly be added to our numbers. We long for this time, as well for our own happiness, as for the dearest interests of those whose minds may be enlightened and whose hearts purified by the wider extension of our views. The writer of this would urge strongly upon the American Unitarian Association the wants of this State, and especially the strong necessity that there should be Unitarian preaching in this town; but at any rate, that during the next season some eloquent and talented Unitarian may preach in Akron, that its inhabitants may know for the first time what our sentiments are. T.

AKRON, OHIO, DEC. 18TH, 1843.

For the Register.

CHRISTMAS CELEBRATION.

The anniversary of our Savior's nativity was observed, with appropriate religious services, by the North Society in Salem, on Sunday evening, the 24th inst. The services were performed in the Vestry of the Church, and its walls had been decorated with the beautiful evergreens which seem such fitting emblems of the unfading glories of that kingdom whose dawn upon the earth, is at this season commemorated. From its windows shone in distinct characters, the song of the angels, 'Glory to God in the highest,' 'Peace on earth' and 'good will to men,' and here was represented that brightly beaming star, whose rays guided the Eastern Magi to do homage to the infant Savior. Here too was the Cross, the most affecting emblem of that Savior's sufferings, love, and death.

The exercises for the occasion consisted of several pieces of well selected and finely executed music, a short devotional exercise performed by the Sunday School, a Sermon by the pastor, Rev. Dr. Brazer, and an address to the children by the Superintendent, who also took occasion to offer a brief report of the state of the school.

The sermon by Rev. Dr. Brazer, was peculiarly eloquent and impressive. The text was taken from Luke ii. 14th, 'Glory to God in the highest' &c. The obligation of *all* Christians to observe the recurrence of this most interesting of all anniversaries, was most earnestly and devoutly urged by Dr. Brazer. He compared our coldness in this respect with our readiness to commemorate other events, which have been the occasions of especial blessings whether social or political, but the greatest of which, sink into insignificance when compared with those conferred on us through the mission of Jesus Christ; blessings so numerous, that all efforts to calculate them, must utterly fail. A few only of the most distinctive of the benefits which the Savior's advent has bestowed on man were considered in this discourse. These were the assurance He has given of the Fatherly care and protection of God; the offers of pardon to the penitent; and the Revelation He has made of a life and immortality beyond the grave.

The exercises of the evening were closed by singing the dismission hymn, in which the whole audience united; the benediction was pronounced, and the people left the walls of the sanctuary with hearts warmed, we trust, with gratitude and love towards Him whose natal hour had thus been kept in holy remembrance, and towards God, for this last best gift of His infinite love.

For the Register.

AN ANCIENT BIBLE.

I have seen in several recent numbers of the Register, notices of various ancient copies of the Bible, but among them all, no reference I believe, has been made to the one put forth in 1599.

I have one in my possession, which it is presumed must at that early date, have been considered as a very valuable edition. It was 'Imprinted at London, by the Deputies of Christopher Barker,—Printer to the Queene's most excellent Majestie.' It was 'translated out of Greeke by Theod. Beza, with briefe summaries and expositions upon the hard places,—Embellished by L. Tomson.' Besides containing a number of maps, it has a view of 'Ezekiel's Visions,' the 'Royal Throne of King Salomon,' the 'King's House,' the 'Caldron,' and sundry other specimens of engraving; it has also appended to it, the Psalmes of David, rendered into English meeter by Thomas Sternhold and John Hopkins, together with the Lord's Prayer, the X commandments, and last, though not least, the Athanasian Creed in rhyme, 'with apt notes to sing them withall.' These are all 'set forth, and allowed to be sung in all churches of the people together, before and after morning and evening prayer, and also before and after sermon, and moreover in private houses, for their godly solace and comfort, laying apart all ungodly songs and ballads, which tend only to the nourishment of vice and corrupting of youth.'

It is of Massachusetts ancestry, having been owned in Springfield by Nathaniel Ely, to whom it was given by his grandfather in 1675.

Its traditionary history, supposes it to have been saved from destruction, during an incursion of the Indians, by having been buried in a barn yard, and there are marks on the book itself, which leave but little doubt of the correctness of this tradition. It was rebound at an early date by Andrew Barclay, (whose card is on the cover) next door but one to the sign of the three Kings, Cornhill, Boston.

These circumstances, which apart from the antiquity of the volume to which they refer, are of no importance,—may in that connection be interesting to some of your readers, Yours,

Providence, Dec., 1843. H.

INCONSISTENCY OF CREED MAKING PROTESTANTS.

The following extract is from a Sermon preached at the ordination of Dexter Clapp at Savannah, Ga., by H. W. BELLOWS of New York.

'However inconsistently, or inconsequently, the early Protestants held their own cardinal principle, it will not be denied that their cardinal principle was the right of every man to form his own religious opinions from the Scriptures. And we are bound to try them and all their successors by this principle. We have no controversy with those who deny this principle, more than we have with those who deny the being of a God. We consider both of these facts as self-evident, and therefore incapable of proof. The early Protestants did not attempt to prove their position. The title to political, moral, and religious liberty, has always been found in the inalienable rights of the human soul. Those who could get either, have always felt their right to it; and the only question in any case has been, how likely revolution and blood were to obtain it. Life and liberty are, to human beings, of equal value. The right to one is the right to the other; and that, which infringes freedom, lays its hands upon life itself. We cannot dispute this question with the professed Catholic, more than we can argue for the truth of christianity with the atheist. Nor is it necessary. All sects of Christians, but the Roman catholics, assert this principle as unqualifiedly as we do,—while they continue to hold opinions and use practices, utterly subversive of, and inconsistent with it. Just as the Trinitarian asserts the unity of God in unqualified terms, but continues to hold doctrines logically and scripturally inconsistent with it. The moment he says he is not a believer in the divine unity, we call him a Trinitarian, and cease to charge him with inconsistency. He is in error, but consistent in it. The Catholic is in error, but not inconsistently. The creed-making Protestant is a Catholic, without the consistency of Catholics.

Do I bring an unjust charge against our orthodox brethren, with whom creeds, professions of faith, close communion, exclusiveness, form a part of their system? However agreeable to the practices of the Protestant Reformers these may be, are they consistent with the fundamental principles of Protestantism? How do they differ in spirit from the catholic doctrine, by which the Church assumes the responsibility of interpreting the scriptures for its children, and compels their conformity? What is the difference in principle between a withholding of the scriptures from private hands, and a withholding the right of coming to one's own conclusions in reading them? How does political disfranchisement for conscience sake, differ in principle from the rack and faggot of the old catholic church? What is the assumption of the church of England, against which the dissenting sects of Great Britain have been struggling for two centuries, but a perpetuation of catholic infallibility and papal oppression? How are the Catholics of Ireland treated by the Protestants of England differently in principle, from the way in which the Protestants of England were treated by the Catholics of Mary's bloody reign? And in our own country, where political privileges are equally enjoyed, how do the denunciations and ecclesiastical exclusions, how do the social disabilities and stigmas with which sects visit each other, differ in principle from the confiscation of goods, the imprisonment, or banishment, which formerly waited upon religious hatred and theological disputes? And in respect of freedom of inquiry and the right of private judgment, are any restrictions or hampers more defensible than others? What do rules of faith, creeds, close-communions, thirty-nine articles, Westminster confessions or presbyterian platform,—what do they all aim at, but to force conclusions upon the human mind; to impede free inquiry, by offering premiums upon certain results of investigation, and by threatening punishment upon certain others? It is in vain to say that no man is now forced to subscribe one or another creed, to join this or that sect; that he is free to inquire, free to choose his own opinions. He is not free to inquire, if the frown of the public awaits his conclusions. He is not at liberty to elect his own denomination, if the denunciations of the sect with which he has been connected follow his desertion. He *is* forced to think as he is told, if his social standing and his livelihood depend, as they do in many places, upon his denominational character. Is that a Protestant community where a good man exposes his moral reputation, by proclaiming his Unitarianism? Is the right of private judgment recognised, when the thorough and candid searcher of the sacred scriptures dares not to say, that his Bible does not teach him the supreme divinity of Jesus Christ? No, no.

Now, it is because, in principle, these opinions and practices deform the bulk of the christian church, that we deny it the name of a Protestant church. We say, that to hang the chances of salvation upon speculative opinions, or to estimate the worth of character by doctrinal conclusions, is utterly subversive of Protestantism. We are rejoiced to see the gradual melioration of public sentiment upon this subject. Most happy are we to own, that vast bodies of those connected with creed-founded churches are most charitable and generous in their practical Christianity. But we can never cease to protest against creeds, while they continue to lay traps for the human conscience, to impose shackles upon human understanding, or to afford lurking places for bigotry and theological hatred. To oppose them is the first distinctive principle of Liberal Christianity, as the emancipation of the human soul was the great object of the gospel itself; and until thought is free, and the private conscience revered, and the individual man recognised as more sacred than churches and establishments and articles of faith, the everlasting gospel will not have fairly begun its glorious work of human redemption.

And here it is that we catch a glimpse of a truth, lying deeper than the right of private judgment, and which indeed is the foundation of that right, and the centre upon which turns the whole theological controversy of our times. The right of private judgment has its basis in

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the worth of the individual man. And his worth lies in his capacity of thinking and being. His rational and moral nature constitute his distinction, and to develope and exercise and discipline them is the business and the bliss of his endless existence.'

CHRISTIAN REGISTER,

BOSTON, JANUARY 6, 1844.

SHOULD THE REFORMS OF THE DAY BE ALLUDED TO BY SUNDAY SCHOOL TEACHERS?

Those in the affirmative may be supposed to meet their opponents in some such strain of remonstrance as the following: 'Not allude to the reforms of the day! Are our classes to be excluded the light we can give them on these important subjects! Are we to answer no questions, and make no statements relative to the mighty movements that are agitating society! Can we pass over in silence the momentous moral aspects of drunkenness, slavery, and war! Are we to say nothing to prepare the youthful mind to resist the worst temptations, and rid the world of the greatest evils! Who knows but that the efforts of a faithful Sunday School teacher might save a soul from the drunkard's death—gain to the cause of humanity the deciding voice in some great question of war or peace—or fix such an early abhorrence of slavery as might effectually secure the future emigrant to the South against the temptation to hold slaves!'

It would be some sign that subjects like this touch the public mind, as is said, with less sensitiveness now than a year or two since, if the reader who has felt inclined to adopt the foregoing language, should be willing to go on and look fairly at some suggestions on the other side.

With any one feeling a teacher's or a parent's interest in the Sunday School, no inquiry involving a duty there, can be a matter of indifference. If it have not been considered, it may be time that it should be. If a decision have been formed, it should perhaps be reviewed. If the point be dubious, it would be better to halt no longer between two opinions. If again it be urged, that it is one of those questions which no one can settle for another, and which may be safely left to experience; then the wonder grows how has it settled itself? and what *is* the practice!

The question is, should the Sunday School teacher, in discharging the duties of his office, allude to the reforms of the day! By the leading reforms of the day are commonly understood the Temperance, the Peace, and the Anti-slavery movements. The question is not whether slavery, intemperance, and war are evils; on this head there is no dispute: nor, whether those evils should be alluded to by the Sunday School teacher; this, so far as the merits of the question before us are concerned, he is perfectly free to do. Nay, may hardly help doing. For where can he find a more striking illustration of the fruits of vice, than in the melancholy fall of the intemperate? or, of the inequalities of the human condition than in that of master and slave! or, of the desolating agencies of discord and violence, than in the passions and disasters of war! Or, how can he more clearly exhibit the divine power of Christianity, than in the influence of its subduing and elevating principles to put to shame the spirit of contention, to penetrate the rulers of men with an awful sense of responsibility to God, as well as to alleviate by comfort from above the lot of humanity accounted the lowest and the worst! Here are fruitful topics of which the sedulous teacher may often avail himself. And the idea that the word drunkard, or slave, may not be uttered in a school room or pulpit, for fear of excitement, would imply a ridiculous servility to prejudice. About slavery, for example, the Sunday School teacher should be ready to satisfy curiosity and answer inquiries, as he would about any matters of history and fact. Nay, it would be perfectly consistent in one the least disposed to agitation on this and the kindred subjects, to awaken in the young detestations of the course of the inebriate, pity for degraded men, and hatred of 'the oppressor's wrong.' But all this is aside the point. The question is not whether the evils in society, but whether the *reforms of the age* are to be introduced into Sunday School instruction; a question without meaning unless it involve allusion to them *as* reforms, and for the purpose of determining the future action of the pupil for or against the enterprises of the day. It is a question, accordingly, not of imparting principles, but of advocating *measures*;—and what can children know of measures? How is it possible for the young to comprehend and sift law, evidence, policy, expediency, abstract right, or any of those ideas which go to prepare the mind for enlightened decisions as to *the remedy of great evils*. Indeed, our Sunday School teachers themselves are often much below the years when maturity and experience fit men to act with confidence in what concerns the vital interests of the country, or the amicable relations of the world. Let us ask you, youthful and candid teacher, whether you feel yourself now qualified to take a seat in a Congress of Nations, or a Council of States, in which the profoundest wisdom should be imperatively called to determine how slavery can be peaceably abolished, and war be brought to an end! Can you solve such deep problems for yourself? Can you clearly foresee whether certain acts of your own certainly tend to bring about reform, or, to add tenfold aggravation to existing evil? Then how can you without presumption imbue the minds of youth with prepossessions which are to decide their future course, not with any probability in such circumstances as your own, but in circumstances wholly different! The truth is, children and youth have no more to do with measures of reform, than with questions of legislation, or articles of foreign policy. They are utterly incapable of understanding anything about it. They are not entitled to give an opinion. They have not yet reached the age of reason, discretion, liberty, responsibility. They have no rights and duties in the case.

Then, if youth are wanting in that enlargement and liberty of mind requisite for the formation of opinions, your ill-timed urgency on such excited and dividing points, may serve to bring them into undesirable collision with those who *have* a right and duty in such cases,—their parents, at home. *They* perhaps have come to conclusions quite opposite to those which guided the teacher in the performance of his supposed duty. What will the parent say to that? Certainly it would be likely to occur to him that he had sent his children to the Sunday School for another purpose than to learn the remedy of public evils—that they might be taught to guard against the dangers incident to youth, rather than such as threaten the body politic—prepared for useful action hereafter in the affairs of men, rather than a precipitate intrusion into them now. You might imagine him secretly regretting that an instructor and friend of youth who meant so well, should not have judged better; or, if transported beyond the limits of prudence, prompted to expressions of discontent such as are but unprofitably indulged in the quick and open ear of the young. The case would be all the worse if the two heads, or other prominent members of the family, disagreeing on the subject, should feel obliged to place their seals, the one of praise, the other of censure, upon the course adopted by one, whose instructions are likely to do their objects little good, after they have ceased to believe them indisputably right. So that it may be worthy of doubt whether greater harm might not be done through such disaffection towards the Sunday School, and by the wounds religion would receive through it, by misuses of influence and trust, than good by the labors of all Sunday School teachers united in the fields of reform.

But, returning to the teacher's office; the work of advocating social reform, what would it be? Upon minds so unprepared for the subject, could the operation be called teaching? Would he not, in fact, be practising the art of instilling *prejudices*, rather than precepts? Now if this had reference to topics of no immediate or practical consequence, it would present the thing in a different aspect. If, for example, the question were, whether the Crusades were justifiable or not? it would be of little moment to which side the bias should be given. Centuries have since rolled on. The actors in that great movement have disappeared from the earth; its sounding title stirs no enthusiasm now; the inspiring names of its leaders no longer thrill the ear. But with the revolutions of the passing time the case is altered. Persons, and personal feelings, are invariably associated with prejudices, so long as the militant parties occupy the present scene. And who that knows anything of party prejudice,—of the blind injustice and the bitter aversions which belong to party spirit,—would not dread to be the first to introduce that spirit into the youthful mind? Looking back a few years, can we not recall the spectres that rose at the necromantic use of the words *federalist* and *democrat*? what suspicion of individuals! what distrust of mankind! and how the poison of slander spread from parents, to their descendants, to add malignancy to the passions of the succeeding age!

Are we not then admonished that, in our office of Christian and Sunday School teachers, so far from being eager to pre-occupy the youthful mind with the social and party questions of the day, we should hesitate before we take that doubtful way; lest we unawares step out of our true course, and do we know not what;—do what it were perhaps as well to avoid as we would avoid undoing our own work; or, as we should shrink from laboriously carrying against the religion of our Master; those lusts and passions which it was purposely designed to subdue!

Wholly silent we cannot and need not be.—Let inquiry be answered; let history be communicated; let facts be stated. Let it not be concealed that there are opposite views and conflicting parties. But then the spirit of party may be repressed at the same time that of Christian liberty and manly independence is encouraged. Instead of prepossessing their minds against this name or that, and this or that association or sect, the young may be told that associated bodies are made up of individuals, each of whom in joining them, had liberty to judge for himself; that though two opposite parties cannot both be in the right, each may honestly think itself so; that the characters of men should not be proved by their opinions so much as by their conduct; that the good and the intelligent are to be found among all classes; that men think differently because God has given them at once the same liberty with different measures of knowledge and discernment; and, in fine, that when *they* come to be of ripe age they will be called to choose or refuse in like manner; and that then their privileges will be enjoyed, their freedom can be exercised, and their manly duty may be performed to think and act for themselves. In all this there would be nothing unaccordant with the tone of instruction appropriate to the religious teacher's office,—nothing that does not naturally branch out of that great law of love, which it is the Christian pupil's chief duty to learn in all its applications; with which to be imbued forms the best preparation of each to serve God and man, and will lead the one as certainly as the other to serve both with equal worthiness, though it may be (since measures change while principles abide) in circumstances very unlike, and in a course of action quite contrary to that to which either might be blindly impelled by the prejudices of education.

For the Register.

MINISTRY AT LARGE.

We are glad to perceive, by a communication in the Register of the 30th ultimo, that the 'writer in the Examiner' is at last convinced of the existence of a Ministry at Large in this city. In his original article, he maintained 'that this institution, according to the idea of Dr. Tuckerman, was nearly abandoned;' that 'it had declined or perished of late years;' that it, 'as at first established, had so changed its character that it can scarcely be said to exist' and that 'in Providence, we believe, there is a single minister. In Boston, we suppose we are correct in saying, there is now not one.' Now, inasmuch as an organization had been long established in this city for the express purpose of carrying on such a ministry; as five delegates from ten of our religious societies had been yearly chosen to manage and secure its interests; as two clergymen had been especially ordained as 'Ministers at Large,' and were professedly devoting their time and talents to this work, at considerable sacrifice of their personal convenience; and as the various individuals, who composed the congregations in our Churches, were from year to year contributing of their abundance to what they believed to be a Ministry at Large; we confess this charge, 'intimation' the writer calls it, assumed, in our view, an unusually serious character. It seemed to amount to this; either that the officers and managers of the institution had knowingly changed or perverted the character imparted to it by its founder, and which they were elected expressly to secure and carry forward; or, through gross ignorance and carelessness in respect to their duties, they had suffered themselves and the public to be deceived. It was not to be presumed, that the able Editor of the most prominent religious periodical of the denomination, would consider himself justified in making statements like these, without a thorough knowledge of the doings and writings of Dr. Tuckerman, and an intimate acquaintance with the details of its present management. Their natural effect would consequently be to prejudice the public mind against the institution, throw disgrace upon its officers and managers, and withdraw from it the public bounty. Under these circumstances, the friends of this cherished charity felt themselves impelled by a sense of duty, to come forward and defend its present management. It was, therefore, with feelings of no small gratification, that we found the writer in the Examiner very candidly using these words in reply to our communication. 'He has presented what I do not doubt to be a correct statement of Dr. Tuckerman's views concerning the Chapel and its services.' 'There is no doubt that *he*, (Dr. T.) approved the present system of Chapels and Chapel services *as they are*.' The present Ministry then *is* the Ministry established by Dr. Tuckerman; this is all we attempted to prove; the writer admits the strength of the proof and he and we are at one again. But the current of our pleasurable emotions was not destined to flow on uninterruptedly; we soon found, that the writer had abandoned his old ground only to entrench himself upon a new one. His original objection to the present institution was, that it is not a Ministry *according to the idea of Dr. Tuckerman*; his present one, that it *too faithfully represents his idea*. Being satisfied that the present system is the original one, he now turns round and says it is not a good one. He first attacked the fidelity of its present managers, he now doubts the wisdom of its founder.

Concerning this new charge we do not feel bound to say a great deal. We suppose, that with regard to the best mode of conducting an institution of this sort, there must be, in a community so large as ours, a variety of opinions, and we are willing that they should be freely expressed and have all the weight to which they are entitled. We think, however, it must be obvious to every reflecting mind, that the opinion of those, who have had long experience in the subject matter, and are practically acquainted with its difficulties and requirements, is much the most likely to be sound. Now, however unfitted Dr. Tuckerman might have been for some walks in life, he was, certainly, preeminently qualified for this. He loved it; he had great experience in it; he was entirely above all selfish or sinister views; he was by no means obstinate in his opinions, and he was past that period of life when the judgment is liable to be warped by the feelings. He developed his system according to the results of his experience in the actual working of it. Such as he left it, it now remains. Is it likely then that he was mistaken? In addition to this, another gentleman, universally acknowledged to have been eminently qualified for this work, and who, after several years faithful service, left it to the deep regret of every one, for another sphere of duty, has uniformly maintained the same opinion. The present Ministers at Large also, together with the great majority of all those, who are most intimately acquainted with its operations, consider it to be the best system. On which side then, we ask, are the probabilities in respect to its general excellence!

The writer in the Examiner conceives, that 'two common rooms thrown together, or an upper hall where the rent shall be two hundred a year,' would be better than the present Chapels. And why? It would require six such places, to furnish the same amount of accommodation that is now afforded by our Chapels, and six ministers besides to preach in them. This, at the rate proposed by the writer, would augment the annual expenditure much beyond its present amount. The truth, however, is, that accommodations, fitted to afford all the advantages of the various religious and other services which the best welfare of the poor demands, can only be obtained in a building erected expressly to secure them. No where else can the minister have the same power over the poor; no where else can he gather round him the same circle of teachers and devoted friends, to cheer him in his labors and enlarge the sphere of his operations. The utility of the present system is not confined to the advantages it affords for religious worship. It consists quite as much in the Sunday schools, sewing circles, lectures, social meetings, and a large body of instructors, some of them from the highest walks of life, which it admits of and secures. Now is it not evident that by cutting these up into parts and assigning to each a different location, you inevitably destroy a great portion of that interest, zeal, system, and interchange of thought and of sentiment which now prevail with the worshippers, pupils and instructors, and which constitute the moral life and power of the whole arrangement?

Besides, why should not the poor have a place of their own to worship in? We have virtually excluded them from our Churches; we ought, therefore, to provide them with Chapels. We ought not to compel them to endure, on Sunday, the low rooms and unwholesome atmosphere to which they are subjected on other days. On one day in the week, at least, let them have a little air and space; let them feel that they are somewhat upon a par with their fellow men, and let them rejoice in the feeling. It will do their hearts good. Does not the writer in the Examiner believe in the religious bearing of fitness, taste and association, and can he suppose that all regard to these qualities should be neglected by those who wish to refine and elevate the poor? Such is not our view.

The system of measures, which the writer in the Examiner recommends, is by no means a new one. It has been tried again and again. Dr. Tuckerman and Mr. Sargent both began their ministrations in this way. For years they preached in such rooms and halls, as they could procure in the neighborhood of the poor. But they soon found them ill adapted to their purpose; they were too small, or too large, too hot or too cold, too high up, or too far off; a hundred inconveniences surrounded them, and much effort was expended with little result. After a thorough trial, each abandoned the plan for the one now pursued. But we need not resort to past results, we can appeal to present experience. There are, at this very moment, in the city, from eight to twelve missionaries, belonging to other denominations, who for years past have been pursuing precisely the course so strongly advocated by the writer in the Examiner, going from house to house, and preaching in rooms and halls; and, without any wish or intention of detracting, in the least degree, from the merit of these gentlemen, who, we have no doubt, have labored faithfully in the work to which they were appointed, we ask whether all of them together have produced any thing like the effect, that has been produced by the Ministry established by Dr. Tuckerman.

But, even supposing the views of the writer in the Examiner to be correct, we do not perceive his object in putting them forward at this time. If there were no Chapels and it was proposed to erect some, then there would be great advantage in discussing the question. But they are already erected. What does the writer propose? That they should be pulled down or sold? He does not say so, and we hardly think he means it; for he acknowledges, they are 'an admirable effect to have grown out of any cause.' Does he propose to make them a separate Institution, and call upon the public to support them and the Fraternity too?

Complaint is made of the expensiveness of the Chapels. But it must be obvious, that, in so crowded a city as this, space, sufficient for all purposes of accommodation, cannot be obtained except at considerable cost. Pitts street Chapel is a perfectly plain brick building with plain finish inside, and was built with as small an outlay as was consistent with durability. It covers nearly the whole land and is not an inch too large. It might have had wooden walls, but they would have been creditable neither to the committee nor the donors. The *Cathedral*, as the writer in the Examiner chooses to call it, is a building of somewhat more pretensions, but about the same cost. It was evidently designed with reference to the future, it being larger than is necessary at this time. It was built in its present form, because some of the largest contributors preferred it, and the committee considered themselves bound to respect their wishes. The ornaments in these buildings, organs, lamps and communion plate, generally included, were the gifts of various benevolent persons. If these buildings had been erected by those who pretended poverty, we might have regarded them 'as a satire upon a ministry to the *poor*,' whether in stone or brick; but, as they were raised by the voluntary contributions of persons who were abundantly able to pay for them, we consider them, an honorable memorial of the liberality of the wealthy in this city, and a standing proof of the advancement of the age in sympathy and Christian feeling for the outcast and the forsaken.

If these Chapels are occasionally attended by persons, who might afford to hire seats elsewhere, we do not feel much aggrieved by the circumstance. Such persons are quite welcome to our share of the contributions, provided they will faithfully listen to the spiritual lessons they may learn there. Indeed, if one could only keep out sectarianism and secure sound and earnest religious teaching, we know of no better way in which wealth could bestow its abundance, than by building Churches, which should be free as air to all who chose to enter them.

The writer in the Examiner seems to think there is some discrepancy between us and the Executive Committee of the Fraternity in regard to the Chapels. We cannot discover it. We contended, that the present buildings were a part of Dr. Tuckerman's Ministry and necessary for its successful prosecution. We now so contend. But, because we did this, we do not maintain that more Chapels are necessary, nor do we so think. We agree fully with the Committee in the opinion, that more Chapels at present would be wholly inexpedient. With them, also, we think, that the addition of two more ministers, who could occasionally interchange with the present ones in their labors, but whose main business should be, to visit from house to house, and preach to such as cannot be brought into the Chapels, is highly desirable.

In what we have now said, we trust we shall not be understood as regarding the Chapels as more important than other parts of the system. We do not consider them 'as the essential peculiarity of this ministry,' as the writer in the Examiner declares, but only as *an* essential peculiarity. We do not believe them to be *more* valuable, but *equally* valuable. We have spoken chiefly of them, because their utility has been drawn in question; if visiting had been objected to, we should have confined our defence to that point.

One word in relation to the annual expenses, about which so much has lately been said. We presume that the sum of about five thousand dollars would be amply sufficient to meet all the yearly expenses of the present Chapels and *four* Ministers at Large. Now this sum, divided equitably among the Societies of the denomination in the city, would not average more than from one to five dollars a year for each family. Can this be regarded as an unreasonable or burthensome tax, taking into view the importance of the object? We think not.

Jan. 1st. H. B. R.

For the Register.

NEW YEAR.

[From the German of Richter.]

An old man stood at the window in the middle of a new-year's night, and looked with shivering despair up to the fixed and ever glowing heavens, and down upon the fair, still, white earth, whereon there was now none so joyless and sleepless as he: for his grave lay near him: the verdure of youth did not cover it, but only the snows of old age; and he brought nothing with him out of all his full life, but errors and sins and disease—a wasted body, a desolate soul, a breast full of poison, an old age full of remorse. The fair days of his youth now transformed into spectres, that hurried him back to the bright morning when his father first placed him on the cross-path of life, which, on the right, leads up the sunny pathway of virtue to a broad and quiet harvest-land, full of light and angels; and, on the left, down the mole-way of vice to a black cavern full of dropping poison, darting serpents and hot and stifling vapors.

Oh! the serpent hung upon his breast and the poison-drops upon his tongue, and he knew now where he was.

Senseless and with unutterable anguish, he called aloud to heaven—'Give me back my youth! O father, set me again on the cross-path, that I may choose that other way!

But his father and his youth were long gone. He saw the will-o-the-wisps dance on the bog and vanish in the grave-yard, and he said, 'These are my foolish days.' He saw a star shoot from the sky, and glimmer in its descent and dissolve on the earth: 'That is myself,' said his bleeding heart, and the serpent-teeth of remorse pierced deeper into his wounds.

In his burning fancy he saw sleep-walkers creeping on the house-tops, the windmill raising its threatening arms as for destruction, and a skeleton, left in the charnel-house, gradually assume his own features.

Suddenly, in the midst of his agony, the music* for the new year came softly down to him from the tower like a hymn from a distant church! It awakened gentler emotions. He cast a glance round the horizon, and over the wide earth, and he thought of the friends of his youth now happier and better than he, the instructors of the world, the fathers of happy children—blessed men indeed; and he said, 'I might pass this first night of the year with as tearless eyes and sweet slumbers as you, had I willed—oh, I might be happy too, dear parents, had I fulfilled your new-year's wishes and counsels.'

Amidst his peevish recollections of his early life, the skeleton wearing his features, seemed to rise up in the charnel-house. And now, transformed by that superstition which sees spirits and futurity on a new year's night, it appears a living youth, in the attitude of the beautiful youth of the Capitol, drawing out a thorn from his foot;—and oh, how bitterly did it all bring up before him the blooming form of his own early days!

He could look no longer—he covered his eyes—a thousand hot tears streamed down upon the snow—senseless, comfortless, he softly sighed;—only come back, my youth, come back!' . . . And it came back; for he had but dreamed thus frightfully on a new-year's night; he was still a youth. Yet his wanderings were no dream; but he thanked God that he was still young, and could turn back from the hateful ways of vice and set out anew on the sunny path that leads to the land of the harvest.

Turn with him, young reader, if thou art on thy same wrong way. His terrible dream will be thy future judge; but if ever thou shouldst call out in thy wretchedness, 'Come back, fair youth!'—it will *not* come back.

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* It is the custom in Germany, in every town to usher in the new year by sacred music, which is performed by bands of musicians placed in the pinnacle of the church-towers, so that it may be heard all over the town. They begin to play at midnight, just at the moment the bell strikes twelve.

For the Register.

MOBILE.

It will be gratifying to all who are interested in the progress of our views to learn that this important point is likely, at last, to be permanently occupied. The young and struggling society of our faith planted here, have secured the services of Prof. Wooldridge for the winter, with the hope and prospect of retaining him as their regular and settled pastor. From all we know of Prof. W., we do not believe our friends at M. could make a better choice. He is said to be a man of fine talents, and of a high religious character. He is, as many of our readers will recollect, a convert from Methodism, having been one of the most admired and popular preachers in that connexion. He was a Professor in the Louisiana College at Jackson. About five years ago he publicly avowed himself a Unitarian, and since then has been laboring zealously and efficiently for the advancement of our views, though in the face of much obloquy and persecution. One of our clergymen who is well acquainted with the state of things at Mobile writes that Prof. W., is just the man for that meridian. We cordially congratulate our friends at M. on their good fortune in obtaining the services of Prof. W., and upon the brighter prospects which are opening before them.

NEW PUBLICATIONS.

'Letter to a Lady in France on the Supposed Failure of a National Bank, the Supposed Delinquency of the National Government, the Debts of the Several States, and Repudiation; with answers to enquiries concerning the Books of Capt. Marryat and Mr. Dickens. Boston: Benj. H. Greene, 1843, 8 vo. pp. 56.

This pamphlet is published anonymously.—The author must certainly conceal his name from modesty, not from fear or apprehension of criticism, for he must be aware that he has performed a most commendable service for all the citizens of this republic. He has given to us information which is of great value to us, and if his work finds circulation abroad, we are confident no candid person will ever speak of this country as some of the London journals have of late spoken. We hope that a copy of it will find its way into the hands of the Rev. Sydney Smith, and shall do our best, in the use of Her Majesty's Mail, to secure that end. We wish indeed that one of the Mammoth Newspapers would honestly (the pamphlet is secured by copy-right) obtain the privilege of re-printing it and send it by the thousand to Great Britain, for it would do more good than any of the stuff which we have received from that quarter through like channels.

The History of the Pamphlet is simply this. An American lady who left this country some years ago, and while we had not so bad a name in the world, has resided for some years in Europe, and has of late been scandalised, as what American abroad has not, by the abuse of her country, the charges of public dishonesty, of national bankruptcy, and such a degree of nefariousness in its great pecuniary concerns as would fairly expel the sense of shame, and make even a blush impossible. Such charges have been publicly brought against our Federal Government, and the State Governments in general. Those who have had no share in the wrong that has been done, and who could avail not one pin's worth towards rectifying it, have been brought under indiscriminate censure, and besides this, the amount of the wrong undeniably done, has been greatly exaggerated. Many of our own citizens at home, as well as some of those abroad, lie under a cloud in reference to this matter.—They are ignorant of the facts, and could not vindicate their own general Government, nor their State Governments, if called upon so to do. The American lady abroad was somewhat in this situation, given to understand that sudden pollution had overspread these States, and that if Europe had the power, it would have the right to put us all into jails and sell our effects at public auction. She wrote to this country to gain information on this point, and probably to secure any effects she might have here as she knew her own innocence in the matter. Her female correspondent requested the author of this pamphlet to reply to her inquiries. We have ourselves been surprised to see in what a relieved and mitigated form this general and sweeping censure of the American States is made to appear in this pamphlet. We feel under a personal obligation to the author for the service. Not a single offensive epithet is used in his pages: his spirit is calm and generous; his statements are lucid and satisfactory; his argument is irresistible. The peculiar excellence of the letter consists in its clear and intelligible style, and in the evidence which it gives of the writer's familiarity with his subject. Very few persons could have written such a letter on this subject, because few could combine that use of mercantile language, and that legal exactness which the argument requires with the familiar tone and simplicity of statement which will make it intelligible to common readers. A history is given of the 'United States Bank' first, when as an institution of the General Government it honorably and punctually discharged all its obligations, and secondly, when as an incorporation by a single State, of private stockholders, it sadly failed and brought ruin upon thousands. This history is such that no one who reads it, unless he is a mule or a simpleton, can henceforward confound two different institutions, because they both bear the title of the 'United States,' a title which adorns some of the vilest drinking shops, and some of the craziest steamboats in the land. A distinction is likewise drawn between the solvent and the insolvent States. It appears that the Federal Government is not involved and (always excepting the case of the continental money after the revolution) has never failed to meet its engagements; that several of the States do not owe a farthing abroad; that two thirds of them are either wholly clear of debt, or have punctually paid the interest on a debt which is not yet mature; and that less than one third of the twenty-six States have, under peculiar circumstances, failed to pay the interest on loans that have been made to them. These circumstances are detailed, comprehending a want of judgment and prudence, too great haste to develope local resources, extreme and general depression in business, the unprofitable expenditure of the loans, &c., &c. The result is that though there never was an intention to defraud, there is *delay*, and only *delay*, in the payment. The admission is humbling, but it is sadly true, though not ignominiously base. The writer then briefly considers the ready censures cast upon our whole nation, in a vicious habit of generalising, by some recent travellers. He replies not in the spirit in which the censures are spoken, but in a better. The pamphlet closes with some very judicious and excellent remarks upon the success of the experiment which is under trial in this country, and the increasing attachment to the Union.

We have thus at length dwelt upon the merits of this Letter, in order to sustain our advice to any of our readers who have friends abroad—which is that they send them two copies of it, one to keep, and one to read.

We subjoin an extract.

'Capt. Marryat tells you, in his second part, that we have made a miserable failure' in our attempt at a republic; and others cry out the same. Mr. Dickens, in a late number of his Martin Chuzzlewit, the book that he has now in hand, says,—'that republic, but yesterday let loose upon her noble course, and but to-day so maimed and lame, so full of sores and ulcers, that her best friends turn from the loathsome creature in disgust!' Hard words, these! to be applied to a republic who has stood firm in war; who, in peace, has honorably discharged every debt, as I have shown you, for which the national faith was pledged; who gives her citizens all the protection they desire, at home and abroad; and who asks nothing of her friends but to enquire into the truth when they hear her reviled. They are odd words, too, to come from a writer who has been complaining of 'ribald slander' from the press of the daily journals. They even suggest the thought that the greatest abuse of the art of printing, just now, may not be, after all, among cheap newspapers.

If we have attempted, as some people from Europe seem resolved to charge us with having done, and as some silly newspaper editors among us would make others believe, to present ourselves to the world as choice Greeks and Romans, with a patrician air, divested of its pride, among the rich, and every man at the plough looking as if he had the part of Cincinnatus to perform, we certainly have failed. But we have simply attempted to inhabit a country of vast extent, comprising all varieties of character, from the frozen north to the tropic, with as little government as is absolutely necessary to enable every man to pursue his own business in quiet, and to secure to him and his family the fruits of his own industry. And I maintain that we have been successful in the attempt. It may seem presumptuous for any of us to make an assertion on the subject. But, since you ask for an opinion as to the justice of the charges against us, we may as well give one, as those who denounce us. Many of them, by the way, might have failed to discover in Cincinnatus, if they had seen him as he was, a character that was to be admired by the latest posterity; and although they can perceive nobody like him among us, it is quite possible that we may have men living in quiet obscurity, who would be ready and able to do all that he did, if there were need for them to act.

Conceding every thing that the philosophers or politicians, who rail at us, can urge, with justice, against us, on the grounds of selfishness, love of money, dishonesty, coarse manners, tyranny of public opinion, insecurity of property, frequency of elections, disorder, violence, lynch law and all, I assert that we are as successful, so far, in what we really undertook to do, as any people could ever reasonably expect to be in the same time, who pass from one form of government to another that was before untried. I really believe that if we had concluded to adopt the old form of king, nobility and commons, and been only as successful with that as we have been with what was actully designed by our present one, our government would have been admitted to come nearer to what a monarchy should be than most others. It is remarkable that we have found but few changes of form necessary, where we might have expected that many parts would prove defective. We talk of scarcely any one but a limitation in the term of the presidency; and that can easily be shown to be unadvisable, as those who framed our constitution decided that it was, after mature deliberation.

Let us see. *Selfishness and love of money?* I have already remarked that the eagerness for wealth among us is not altogether based in its nature, since its object is change and improvement of condition. The foreigner comes here prepossessed with expectations founded upon his own notions of an ideal republic, and is disappointed in what he sees. 'The people are all selfish,' he says, 'each one looking out for himself only, in a general scramble. Your republicanism is all humbug.' It might be so, if we had undertaken to alter the nature of man. But we have aimed at nothing so imaginary. They who framed our institutions knew that man was selfish. The histories of all republics and monarchies, and if I may say so, the natural history of the animal, had taught them this; and they dealt with him accordingly. They knew that each one was likely to monopolise wealth and power, as far as he could, for himself: and they have left him at liberty to do so. But they give him no aid from the laws to perpetuate either, beyond that security for property to which every one is entitled. He may make himself as powerful as he can; but his power ceases with his office, and he can transmit nothing of it to his descendants. He may raise as great a mound of wealth as he can; but the laws fence it round with no entail that cannot easily be broken. They allow his children and grand-children to make mole-hills of it; which they do very soon, and go to work for themselves when they find it necessary. We know that nothing can ever cure improper selfishness in man, but the christian religion. If any people have discovered a mode of bringing that into daily, practical use, as the rule of action, *in its true spirit*, throughout society, we shall be glad to learn of them. We believe that it will be sufficient to correct all evils in politics under any form of government, democratic or despotic, and render the manners of every individual, in his own sphere of action, whether it be high or low, strikingly appropriate. In the mean time, we leave with every man his own responsibility to his maker; and only take care that he shall do no harm to anybody but himself. Under this arrangement we see a vast deal to regret, and, if possible, to remedy. But it is not particularly when we reflect on what other nations have brought to pass, that we feel most humbled or anxious.

Dishonesty! So far as we are guilty let us be scourged without mercy. But to the question how far it exists, I answer that, in my belief, of the millions of contracts that are daily made among us, as large a portion are faithfully executed as in any country. Recollect that every thing is in action here, and engagements more numerous than elsewhere; that thousands of needy European adventurers, from the time of the first settlements, have been pouring in among us to find subsistence; and that the contest for property is open to every one here, with the hope of elevation; while, under other forms of government, the great mass of people have little to do with bargaining of any sort. After all that is said against us, I believe that the faithful performance of engagements, according to the fair understanding of them, is as generally the standard of action here as elsewhere; and that the tone of feeling in that respect has, on the whole, been rather raised than lowered, in the last fifty years.

As to the *coarseness of manners*, there certainly is room for improvement; and if travellers can cure our people of the unnecessary trick of spitting, and of talking of dollars and business before ladies, they have free leave to abuse us to their own satisfaction, in all such matters. But there is one distinction that deserves notice. In Europe, vulgarity is classed by itself, and is generally to be found where one would expect nothing better. In this country, where there is no difference of caste strongly marked, and where many people are in a kind of transition state, it is likely to be met with out of place, and, from mere mixture in the mass, it gives an impression of more general want of refinement than can justly be charged to us.'

HARPER'S ILLUMINATED AND NEW PICTORIAL BIBLE. No. 1.

Here is a work which combines all the excellencies and is free from all the defects of modern book making. It surpasses in splendor, in the exquisite taste of its arrangements, and in its adaptation to good uses, all the publications of the press in this country. Fifty Numbers—like the one before us, issued semi-monthly, will comprise the Text of the Old and New Testaments, with the Marginal References to parallel passages, and the Marginal Readings, the Apocrypha, a Concordance, Chronological Table, List of Proper Names defined, General Index, Tables of Weights and Measures, &c, Ornamental Titles, Family Record, and Presentation Plate.—Each No. will contain twenty-four pages, small folio size, with a rich cover, so that the work when completed may be kept in parts or bound in volumes. The face of the type is clear and beautiful, the ink black, the paper clear, white, and of good body. We could scarcely be too lavish of encomiums in praise of an undertaking which designs to present the Sacred Scriptures with all chaste and attractive decorations. The epithet 'Illuminated' belongs to the work, because in imitation of the richest Manuscripts of the middle ages, the initial letter of each chapter is accompanied by small and beautiful engravings. The epithet 'Pictorial' is vindicated by the sixteen hundred historical engravings which are lavished and scattered over the work, decorating each page, not only with a picture, but with a picture set in a rich arabesque border.

So splendid a copy of the Scriptures must be widely circulated and liberally patronised.—Doubtless the attractions of this edition will induce many persons to read the Scriptures who have never read them before. As a Family Bible, designed for the best use in the household, and especially suited to engage the interests of children, this edition far surpasses all others.—The mode of its publication will enable even the poorer families, by the saving of the eighth part of a dollar each week, to secure for themselves a rich enjoyment once in a fortnight, and in half a year, a copy of the Bible which is not likely to be surpassed in our generation.

Messrs. Saxton & Peirce, who are Agents for the Publishers in this city, will receive an early supply of each Number from New York, and will regularly send them to their city subscribers or transmit them with care to the country towns as they may be directed.

The same Agents have just received from the Harper's a new supply of Prescott's History of the Conquest of Mexico. This great work, of which all the papers that pass under our eye have much to say, was a favorite with those who made and received presents this new year. We have observed in some notices of it, a strain of compliment and extravagant praise, which whether the work deserves it or not, it surely does not need. It may well stand on its own merits.—The attraction of the work as we have already said, is its historical elucidation of wild and romantic events which have long been invested with a fabulous aspect. A striking trait which the author everywhere manifests is perfect justice in judgment and criticism. Nothing could be more beautiful than the manner in which he refers to Washington Irving in his Preface.

Wm. Crosby & Co., have published 'The Game of the Races,' a painted chart with counters and directions for playing several games, which will exercise the ingenuity and strengthen the memory of children, without requiring any stake or hazard to give it interest. Also two little books—'Persevere and you Must Succeed,' and 'Little Stories for Little People.' Early in next month the same publishers will issue the first number of the 'Christian Examiner and Miscellany,' under the editorial care of Rev. Drs. Lamson and Gannett. We have already made known the particulars involved in this arrangement, but we wish again to unite the interest and cooperation of the members of *our* denomination in promoting the most extensive circulation of this work, because we believe that with proper patronage it will be most faithfully conducted, and of high value to us all. Let it find its way into all our families, and that this may be effected, let *those* who are interested in every good work engage themselves in procuring subscribers among their friends. It is well known that a large part of what might be the profits of a periodical are absorbed in paying agents for collecting subscription lists. Those whose names are thus obtained by agents, are

doubtless ready to subscribe in a way more consistent with the interest of the publisher. We hope this hint may be acted upon.

John Owen of Cambridge, has published in a very handsome duodecimo, 'Poems by James Russell Lowell." The author, whose merits have been properly appreciated, has written some beautiful poetry, exhibiting the real evidence that he was born and not manufactured for a poet. Our magazines for two or three years past have been frequently enriched by some choice gems from his pen. The volume before us, which embraces many of them, is as a whole worthy of the fair type and paper which Mr. Owen employs for his favored publications.

'Pleasant Memories of Pleasant Lands.'

The popularity of Mrs. Sigourney's work has been sufficiently proved by the publication of a second edition, it being now less than a year since the first edition was offered. The second edition, like the first, appears in the richest dress, and with all the beauty of London workmanship. A few of the copies are enriched with six extra engravings from London plates, of the following subjects :—Roslin Castle and the Valley of Hawthornden, one of the richest scenes in Scotland—Ben Lomond—The Market Place at Melrose with the ruins of its Abbey—Huntley Burne—York Minster—and Kenilworth Castle. These views, all of which are illustrated in the letter press, are additional to the two of Abbotsford, and the Obelisk at Luxor at Paris, which are found in all the copies of the edition.

Mrs. Sigourney having been fully justified in a conscientious view, for the passages relating to Dr. and Mrs. Southey in her first edition, notwithstanding the low aspersions of an English newspaper, has seen fit to omit the objectionable piece in this edition. We think she has done wisely. The only blemish in her work as it first appeared, was the introduction of those private and personal details which evidently were not intended for publication by Mrs. Southey. Nor did they read well in print.—There is a tone and style very appropriate for affectionate female friends to use in a letter, which is rather offensive when set forth in type. The place made vacant by the omission of this piece, is filled by another, which is one of the best in the volume. Twelve new pages are added, and those who are seeking for a holiday gift for a friend, will find none of more worth in the shape of a book, than this, especially if they obtain a copy which contains the additional plates.

William Crosby & Co., have published a Second Edition of 'Thoughts on Moral and Spiritual Culture,' by Rev. R. C. Waterston. It is singular that a Second Edition should have attested the value and popularity of his work in London, some months before that result followed here. We suppose that many of our readers already possess the work, but those who are as yet ignorant of its existence or worth will find pleasure and profit from its perusal. Its clear and earnest treatment of some great truths, its indication of the connexion between the clean condition of the mysterious furniture of man's breast, and his daily happiness and progress, its lively and appropriate figures, its poetical illustrations, all adapt it to its high uses. It will serve as a *help to* explain and apply the other means of religious culture to those who enjoy them, and will do much towards making up a deficiency of books and of religious opportunities to those who are denied them.

BALTIMORE MINISTRY AT LARGE.

On page 73, of the volume of the Register just closed, a notice will be found of the effort to establish a Ministry at Large in Baltimore. The undertaking commenced in January 1842, and the First Annual Report of the missionary, Mr. C. H. A. Dall, is just published. In this Report the purposes and character of the mission, and the circumstances which called for its establishment, are thus set forth.

'We take the name of 'The Ministry at Large,' to announce to all the fact, that our one object is to seek out and benefit and bless those who cannot, or do not, avail themselves of the beneficent institutions of our city, whether educational, industrial or religious : those who are to be found unprovided with schooling, with employment, or with Sabbath opportunities : those who are 'at large,' without a teacher, or an employer, or a pastor.'

Besides the '*wilfully* ignorant, idle and irreligious, there are numbers who *would* be industrious, who would educate their little ones, and bring them to the house of prayer, and shield them from the fiery darts of temptation, if they had it in their power. God knows they would, if they could. But they are themselves hedged in and shut up, month by month, and sometimes year by year, with the care of their increasing families. If they have the gospel at all, it must be carried to them. It must be read to them.—For, granting they had the best will in the world to read it, they have never been taught. Among such are to be found some of the warmest religious hearts : some of Christ's own 'blessed' poor. Such families often keep themselves so entirely to themselves, as not to know the mode of admission to our public schools. For these and their children, pre-eminently this mission is sought to be established. Yet not for these only, but for *all* who are at large, as sheep having no shepherd. It seeks to bring them all to their appropriate fold.'

In the city of Baltimore it is estimated that there are at least 20,000 individuals, Protestants, 'who have no regular place of worship, some of whom never attend church, and all of whom are without any fixed religious counsellor, comforter or guide ; not knowing to whom they should go, to baptise their children or bury their dead. If these estimates be just, (and they are probably short of the truth,) forty missionaries, instead of the seven or eight that we now have, are waited for, in this city, at this hour, each by a congregation of five hundred souls.'

Every step in the progress of this ministry proved more and more its importance. Morally exposed youth, were to be seen on every side. Wherever it was possible they were brought into the existing Sunday schools, or into a school specially established for them.

Among the idle wanderers who were thus gathered in, some, both boys and girls were found to be too far gone in vice to be permitted to remain in the school, as companions to the virtuous. This fact led to the following remark in the Report, in regard to a House of Refuge.

'Never before were we fully alive to the crying need we have of some House of Refuge for juvenile offenders. Could we have placed, could we now place that class of children in such an institution, all might be well. As it is, the oldest Home Missionary in Baltimore gives it as his deliberate opinion that, *as things now are*, such children are lost. Girls of twelve or fourteen years of age, in a christian city like this, given over by her ministers to the poor as irrecoverably *lost*! May God forgive us!'

In his statement of what has deen done and is doing, the missionary says :—

'The evils we are trying to remove may be comprised in three words : first, *Ignorance;* secondly, *Idleness;* thirdly, *Vice.* As antidotes to these we desire to bring, first, *Instruction;* secondly, *Employment;* thirdly, *Religion.*'

As far as practicable this plan has been carried into execution ; though as yet imperfectly in regard to *Employment* and *Religion*. The first may be considered as fully established in the successful operation of a daily school, combining instruction and industry. Besides the instruction in reading, all the female portion of the scholars are taught sewing and knitting. And to this is added during the months of December, January and February, an evening school of about fifty boys and young men, whose attendance is regular.

We quote the following details :—

'The instruction is given by the missionary himself, aided by five or six ladies each morning and as many gentlemen at night. The primer, spelling book, a rudimental arithmetic, geography and their writing, comprise the whole course of study, simple, it is true, but their all. Add, for the girls, needlework, to which a large share of time is given,—and for the whole, the singing of hymns, and a daily lesson from the life of our Savior,—and the story of our school is told.

During the three winter months, including both day and night schools, we have an attendance of about a hundred. During the rest of the year, excepting the usual vacations, we number fifty scholars. Personal presence in the mission room, either at the work-meetings or as class teachers is given by between thirty and forty ladies ; the whole number of ladies engaged here being at present forty-two. Some twenty or twenty-five gentlemen, each giving us one evening in the week, are the main strength of our night school.'

'Our total number of pupils for the present year, has been eighty boys, and one hundred and twenty girls : making in all two hundred children, coming from one hundred and thirty families, that have here passed under the instruction of more than sixty teachers. Some of them we have put into other schools, some into families, some have left the city, and about ninety remain. Thus we endeavor, in one branch of our work to overcome evil with good, by bringing those who would otherwise be left without opportunities of instruction, into daily contact with kindness, magnanimity and living benevolence.'

In regard to the other parts of the plan of this ministry the Report says :—

'So many hours are necessarily devoted to the schools at present, that the missionary has time for but imperfect fulfilment of his duties elsewhere. In the schools it is his daily, and part of the time too, his nightly business to hold the reins of a mild but rigid discipline : to make record of all that is done by the pupils, thus teaching them to set a high estimate upon it ; to convey by selected reading, the keenest moral impressions ; to unite all hearts and voices in hymns and prayers ; and to give to an auditory of most teachable minds a daily portion of the unsearchable riches of Christ. Here he is hourly cheered by the thought that 'the noblest influence on earth is the influence on *character*, and that whoever puts forth this, does a great work, no matter how humble or obscure his sphere.' Here he thinks he would be content to labor for life : yet for the perfecting of the work of this mission, he is led to hope that means will be provided to sustain a head-teacher for the school. The missionary's efforts might then be brought to bear more effectually upon other points.'

'What we seek is not so much *relief* as *prevention*. Coming then to the second, the Industrial branch of our work, we have to report. 1. The fulfilment of frequent applications made to us for young persons to 'live out' where their services are needed. We hardly know a truer missionary work, or one that may be more acceptable to the great Lover of Souls, than the putting into Christian homes, of children who would otherwise be left unemployed, untaught or unprotected.'

The working department of the school is by no means unimportant.

'Though in fact the children are mostly clothed by their own labor in the school, they come there not to work for *themselves*, but *for the poor* : as they have it in their songs,

'If you work for the poor, work all the more,
And who so glad as we.'

Relief has been given in this way in some three hundred instances ; mostly to children ; and by the labor of the children. Occasionally, age and decrepitude present a claim, but *whoever* needs, receives ; and neither creed not color is known by these young philanthropists.'

The application of this charity is through the instrumentality of the children of the school, who are associated to do what they can to relieve suffering.

'This,—says the missionary—under suitable direction, is not a little. The boys are ready to carry fuel, sawed and prepared by their own hands ; and the girls, food or clothing, from the homes of the rich to the abodes of the poor ; as directed by the families or advised by the Missionary. Children of the poor thus become visitors and benefactors of the poor. Their watchword is, 'do good hoping for nothing again.' Had the Missionary the command of more time, this association of young economists, which is now hardly formed, could be made very efficient. So too, as we have said, every girl that enters our door comes as a young Dorcas, to make up garments for the poor, and to sit as an associate in benevolence, no less than a delighted learner, with her teacher, adviser and friend. A rapid change in the appearance and manners of a child so met and so treated is *not* remarkable, when we consider the strong appeal here made to all that is truest and best in her heart.

The religous clement of the mission, we are told, runs through all the rest. But it is more specially administered, as far as practicable, both in the Sunday School, in which there are about 70 pupils, and in an afternoon Sabbath service, in which religious instruction is given to the young, with lessons from the Old and New Testaments. Besides this there are neighborhood meetings for Bible study and prayer, held by invitation from house to house, week by week.

The importance of the aid received from others, in imparting instruction, is thus referred to by the missionary.

'After all, the great contribution, and that which tells the most for time and eternity, is the gift of *time* and personal aid to do the redeeming work.'

'It will be seen that one duty of the mission after another, comes in course of time, to be delegated to such as enter into this labor of love. We consider the taking up the spare time, energy and benevolence of the community and bringing them into contact with their *related objects*, to be one of the most beautiful features of the mission.'

From the abstract of the Report, here given, it will be perceived that a good and important work of Christian benevolence is going on in Baltimore, under the auspices of the Unitarians of that city and their devoted missionary. Every truly Christian heart must bid them God speed and cheer them on in the work.

Thursday Lecture. The Lecture was preached on the 4th inst. by Rev. Amos Smith, junior pastor of the New North Church, from the text, 'Unto you, O men, I call ; and my voice is to the sons of man, Prov viii. 4th. The object of the sermon was to set forth the adaptation of religion to man's nature, and its necessity to his happiness.

The Buffalo Gazette states that a family in that city, heretofore in moderate circumstances, has lately become heir to an estate of £60,000 in England.

FOREIGN OPINIONS OF AMERICAN INDUSTRY.

The Journal de Debats, a Paris paper, gives its views of the manufactures of this country. The following extracts are from the translation of the Daily Advertiser.

This modification results in a good measure, from the Tariff of duties which the Americans have adopted. They have placed themselves under the banner of protection. They have laid duties equivalent to a prohibition on some articles. Foreign commerce has felt it severely. England, who sent to North America to the value of 421 millions in 1836 and 295 in 1837, in 1842 did not furnish more than 185 millions. France, which holds the second rank in the commerce of the United States, delivered them goods to the amount of 195 millions in 1836 and 117 in 1837, the figures in the table for 1842 only for 108. It is perceived that the loss to France is considerably less than that to England, as regards the year 1836, it is however 45 for a hundred.

This diminution of the consumption of foreign products must not be attributed to the Tariff of duties alone. It proceeds also, at least with regard to France, which exports more particularly articles of luxury, from a fortunate modification which has been introduced into the habits of the people. Adversity has made the Americans more economical. French silks and articles of Paris fashions have been less sought for. Meantime the fact which goes before all others, and which modifies most profoundly the commercial relations of the United States with Europe, is the entrance with full sails of North America into the manufacturing system. She did not perhaps desire it, it may be considered a surprise upon a good number of her legislators. The want of the duties has been alleged as a reason, for the Treasury was empty. The intrigues of parties were mingled with the question. Meantime America is now submitted to the manufacturing regime—she appears to be definitively subjected to it. This order of things will manifest itself by effects very little foreseen; and it is probable, for example, that it will have an influence on the social constitution by favoring an inequality of condition in a country which had become the classic land of absolute equality.

Without speaking of the political consequences that the establishment of a protective tariff would have on the United States, it may be believed that this same cause will produce great changes in the general commerce of the globe. The Ame ican is an excellent mechanic—he has the spirit of bringing manufactures to perfection, in the highest degree. No extremity impedes him in the improvement of his operations. To keep up an antiquated method of labor seems to him a greater evil than to ruin himself, a greater dishonor than becoming a bankrupt. He possesses the mechanical genius in a superior degree to the Englishman himself. As an operative he is very skilful, very intelligent, very alert. The American workman is more cultivated than the European workman; he is more active with his understanding, and his work shows it.—There is therefore room for the belief that under the spur alone of national rivalship the American fabrics will make rapid advances, that in a short time they will produce largely, and at good bargains.

Undoubtedly wages are higher in America than in Europe, but this increase of expense for the manufacturer is compensated by various advantages; the low price of certain primary materials, cotton, for example, and it may be believed that the price of mechanical labor will be lowered in the United States: it has perceptibly diminished for some years past, and with an equal retribution the American operative will enjoy more comfort than the European workman. For commodities of the first necessity are at very low prices in America, except in two or three of the large cities on the sea coast. In the city of Cincinnati, for example, which manufactures a great deal, and which is one of the most populous cities of the Union, a kilogram of beef may be had for 20 or 25 centimes, and other things in proportion.

The conclusion to which this leads is, that the United States are tending speedily to becoming a manufacturing people, who will pour into the general commerce manufactured goods of every kind, hardware, clock-work, wrought metals, in great quantities and at low prices, and that they will prove every where powerful rivals to the great manufacturing nations, and particularly to England, to whose productions their own genius attracts them. In a word, England is threatened with having in the American Union, a commercial rival which will make terrible war upon her, because she will oppose to her merchandise, products exactly similar. When we consider the part that commerce and manufactures have had in the establishment of the English power, it is easy to conceive that this would be an event of a nature to influence even the political balance of the world.

We may say that England is menaced. This is not enough. The rivalship of the manufactured goods of North America is an actual fact. The Americans have made prodigious improvements in their cotton manufactures, and even their woollens more recently. A cry of alarm has been sounded in Great Britain. At the moment we are speaking, all the cotton manufacturers in Europe are astonished at the low prices at which the Americans furnish their goods. It is said that at such prices nothing of this kind can be sent to America. A few months since, mercantile houses in Boston sent cottons to India and China by the way of England. These goods were stopped by the English custom-house, under pretext of fraud in the manufacturers' marks. This incident recals the fact that in 1784, an American ship having arrived at Liverpool with eight bales of cotton, the custom-house officers seized it, persuaded that this cotton could not have come from the United States, where in fact it was not cultivated before the independence. In 1800 the United States furnished as much as Brazil, in 1820 as much as India, which was the principal producer; in 1833 twice as much and a half more. This year the crop in the United States is 225 millions of kilograms of cotton, which will sell for 550 millions of francs. In 1840 the crop amounted to 360 millions of kilograms, against 100 which came from India. All the rest contributes to the general commerce 100 millions of kilograms. This year it is nearly a tenth larger. But such is the energy of the American people in labor, that there is no impossibility in their showing the same skill, the same power, the same progressive boldness, in the manufacture of the cotton as they have given proof of in its cultivation.

Galvanic Light. Inquiries are making as to the component parts or method of creating this light, which is about to be substituted for gas lights at Paris, said not to cost the twentieth part of gas. The Paris Press thus describes it :—

"The apparatus consists of a voltaic pile of 200 pairs, each composed as follows :—There is, 1st, an external vase of glass ; 2d, in this vase is a cylinder of charcoal open at both ends, and plunging in nitric acid ; 3d, in the cylinder of charcoal there is a porous porcelain vase containing acidulated water, (with sulphuric acid ;) 4th, in the porcelain vase is a cylinder of amalgam of zinc plunging in acidulated water. Two copper conductors lead from the two poles of the pile, and are pointed with charcoal. These enter a glass globe from which the air has been exhausted, and the two currents meeting there produce the light."

N. H. Asylum for the Insane. At our own request, the faithful and efficient Superintendent of this institution, Dr. George Chandler, has furnished us with a short synopsical account of its present condition, in point of the number of patients, &c. from which we extract the following:

Admitted since the Asylum was opened a little more than a year ago—males 64—females 71		135
Discharged—males 33—females 44		77
Remaining Dec. 15, 1843—males 30—females 28		58
Recovered and discharged—males 16—females 17		33
Relieved and discharged—males 12—females 14		26
Discharged without essential relief—males 5—females 10—making the number		15
Three females have died of consumption		3

The price of board is $2,25 per week. The institution has, for the last six months, received about enough from the board of patients to meet its current expenses. The cost of taking care of 53—the average number for the last six months—is more in proportion than it would be to take care of 100, the number it will suitably accommodate. When some thirty or forty more patients are received, the price ot board, per week, can be safely reduced to 2,00, and perhaps less in cases of great indigence. [Hill's Patriot.

National Institute. A meeting of this association was held at Washington, a few days since, at which John Quincy Adams presided. The main object was to agree upon a memorial to congress in behalf of the Institute. Mr. Walker, of the Senate, was appointed to deliver an address before the great meeting of scientific men, from all parts of the United States, at Washington, on the first Monday of April, and Mr. Adams to deliver the usual discourse before the Institute.

☞Measures are in progress to establish a railroad between Plymouth and Boston. An engineer is engaged to survey the route forthwith.

CONGRESSIONAL.

Wednesday, Dec. 27.

The Senate received certain memorials and petitions. They are not of any interest to the general reader.

In the House, a resolution by Mr. Hamlin, for the publication of the amount due officers and soldiers of the Revolution and of the late war whether in bounty land or money, with the name of those who have received the same, and those entitled to receive was considered.

The resolution was opposed by Mr. Cave Johnson, on the ground that the speculators would avail themselves of it and draw large sums from the government.

Mr. Weller of Ohio, said that information should not be concealed from individuals to deprive them of their just rights. If the facts were not published, then the information and the profits of it would be monopolized by clerks in public offices who had access to the facts, and had already made many fortunes by it. There had already been much underhand management in the affair.

Mr. Hale of New Hampshire, brought up his resolution concerning the reduction of the Naval expenditures. He thought they should be reduced from nine millions to five millions of dollars.

Mr. C. J. Ingersoll of Pennsylvania, opposed this. The Navy, he said, was an important branch of the public service. Economy should take place in other matters. The sessions of Congress should be shortened. One half the expense might be saved in the Navy Yards, which would save $600,000. The Judiciary was too expensive; it had risen from $40,000 to $475,000. The whole government could be *farmed out*, to farmers general, as was once done in France with great advantage. It would save us half the money now spent. The sessions of Congress might be occasionally omitted without injury to the country.

Mr. Adams spoke earnestly and in good humor, but with severity in reply. He accused Mr. Ingersoll (whom he nicknames the peace-maker, on account of Mr. Ingersoll's interposition the other day, to prevent the continuance of an abolition debate,) of dealing unfairly with the proposition for drawing off the attention of the House from it to expenses of Congress, of the Judiciary, &c. He had led us away from the nine millions for the navy, to some small expenses in Congress, the judiciary, &c. With all his power of exaggeration, the gentleman from Philadelphia makes the expenses of the judiciary and of the House a million and a half; and what does he contrast with this? Nine millions for the Navy! It had been recommended two years ago to make our force equal to half that of Great Britain. This would require thirty two millions of dollars a year. The peace-maker from Philadelphia was then in favor of burning London, and he may want to increase the force now.

Mr. Ingersoll said he suggested that as a retaliatory measure, when it was said that the British could burn New York.

Mr. Adams went on to express his gratification at the motion of the gentleman from New Hampshire. The House did not know the object of the Home Squadron when they voted for it. It looks, Sir, said Mr. Adams, to a war with Great Britain. It is intended to aid in the purpose of making war on her, if she take possession of Cuba. I believe said Mr. Adams, that *war is anticipated as a very probable event.* [Much sensation in the House.]

Mr. Ingersoll wished to know if Mr. A. would not be in favor of a war in case the British government took possession of Cuba. Mr. A. said he would not. Mr. Ingersoll, on the other hand, declared that he would be in favor of an immediate war. Mr. A. rejoined that he was satisfied as to the intentions of the peace-maker. Sir, proceeded Mr. A. I am opposed to war at present with Great Britain under any circumstances. I hope the morals of the country are not so entirely corrupt as to go to war for either occupation of Cuba or Texas by England.

Mr. A. went on to compliment Mr. McKay, chairman of the Ways and Means committee, and some other members of the party, for their stern efforts heretofore in favor of reducing the army and navy, and to express his hopes that they would not falter now.

Thursday, Dec. 28.

In the House, Mr. Hale pressed his arguments as to the importance and propriety of reducing the expenses of the home squadron. He was opposed by Mr. C. J. Ingersoll ; and Mr. J. R. Ingersoll hoped Congress would take no retrograde steps in regard to the Navy.

Mr. Levy presented a memorial containing charges against and asking the impeachment of Judge Douglass of Florida.

Mr. Rhett, at his request, was excused from acting on the committee appointed to consider the Massachusetts resolutions asking for an amendment of the constitution so that slaves should not be represented.

Mr. Giddings presented the petition of Wm. Jones, a free colored man, advertised to be sold in the District of Columbia, asking Congress to protect him.

MASSACHUSETTS LEGISLATURE.

Wednesday, January 3.

The elected members of the two branches of the Legislature assembled at the State House at eleven o'clock in their several chambers for the purpose of organization.

The Senate was called to order soon after 11 o'clock by Mr. Whitaker of Franklin, the oldest member, and a committee was appointed to wait on his Excellency, Gov. Morton, and inform him that the members present were ready to receive and subscribe to the oaths of office.

The Governor soon after came in and qualified the members present. On motion of Dr. Gardner of Bristol, a committee were appointed to receive, sort, and count the votes for President of the body. They reported thus:—

Whole number of votes,	16
Necessary for a choice,	9
Josiah Quincy, of Suffolk,	10
J. M. Forward, of Hampden,	4
M. Lawrence, of Hampshire,	1
Dr. Gardner, of Bristol,	1

And Mr. Quincy was declared elected.

For Clerk, Charles Calhoun had 11 votes. Lewis Josselyn had 6.

Eleven o'clock was the hour assigned for the future meeting of the Senate. Two newspapers per day was the number agreed on for each member.

House of Representatives. D. L Gibbens of Boston, the senior member of the Boston delegation, called the House to order. A committee of 5 were appointed to receive the credentials of members, and they reported that a quorum was present. The Governor was then informed of the fact and that the members were ready to take and subscribe the oaths of office.

The Governor and Council having been waited on came in and were received by the members standing and uncovered, and the Governor administered the oaths of office.

A committee was then appointed, after the Governor and Council retired, to count the votes for Clerk of the House.

The whole number reported was	310
Necessary for a choice	156
Charles W. Story had	185
Wm. E. Parmenter,	123
Joel Hayden,	2

Mr. Story was declared elected.

The votes for Speaker were reported thus:—

Whole number	312
Necessary for a choice	156
Thomas Kinnicut, of Worcester,	178
G. S. Boutwell, of Groton,	127
S. H. Walley, of Roxbury,	4
J. Hayden,	2

Messages passed between the Senate and House giving information of the organization of each. Papers not exceeding 14 were ordered to be furnished by the Serjeant-at-Arms.

The two branches were then escorted by the Independent Corps of Cadets to the Old South Church, where the annual election sermon was preached by Rev. Mr. Chapin of Charlestown. [Ploughman.

The Franklin Fund. The committee of the mayor and alderman appointed to audit and settle the accounts of the treasurer of this fund, reported that the total amount was $34,879 38, which shows an increase since Dec. 31st, 1842, of $1,794 37.

☞The Treasurer of the Massachusetts Evangelical Missionary Society acknowledges the receipt of Fifty Dollars from the Society in Portsmouth, N. H., through their Pastor, Rev A. P. Peabody. j6

☞LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The NINTH of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf j6

MARRIAGES.

In this city, on Thursday evening last, by Rev Dr Parkman, Mr Lewis Winde to Miss Eliza, daughter of Mr Henry Gurney.

On Tuesday morning, by Rev F. D. Huntington, Rev Frederic Hinckley, of Windsor, Vt, to Miss Sarah Ann, daughter of Mr Abraham Hews, Jr.

In Quincy, Dec 28th, by Rev Mr Lunt, Mr S. J. Capen of Dorchester, to Miss Caroline Baxter of Q.

In Roxbury, 31st ult, by Rev Mr Putnam, Mr Franklin Proctor to Miss Julia Ann, daughter of Benjamin Hawes of R.

In Newburyport, 27th ult, Rev Wm G. Crocker, of the Baptist Western African Mission, to Miss Mary Chadbourne, daughter-in-law of Edward Tappan, Esq.

In Castine, Me, 24th ult, Mr Wm B. Walker of Boston, to Miss Harriet B. C. Rowell, daughter of Hezekiah Rowell, Esq.

In New Castle, Me, 20th ult, after a courtship of 25 years, Mr Patrick Doyle to Miss Sally Young.

In Philadelphia, Dec 21st, Joseph A. Pyatt, Professor in the Deaf and Dumb Institution of Philadelphia, to Martha Jane Jones, formerly a pupil in the Institute. Both are mutes.

DEATHS.

In this city, on Saturday morning, suddenly, Capt Thomas Tirrell, 67.

On Wednesday evening, Mrs Marianne C, wife of Mr Frederick H. Derr, and daughter of the late Jonathan Trott, 34.

At Mount Pleasant, Roxbury, 1st inst, Miss Sophia Redington, youngest daughter of the late Mr John Kendrick, of this city.

In East Lexington, Dec 30, Laura, daughter of Benj O. Wellington, 17.

In Braintree, Dec 27, Mr Josiah Vinton, 89, leaving a widow with whom he had lived 67 years.

In Weymouth, 25th ult, Mr Joseph Nash, 34, a revolutionary pensioner, 83.

In New Vineyard, Me, Mrs Pratt, widow of the late Paul Pratt, 100 yrs 3 mos.

In Philadelphia, 29th ult, Rev P. Lathrop, Chaplain U. S. steamer Princeton.

PRESENTS FOR CHILDREN. A great variety of Juvenile Books, among which are the following, just published, viz:

The Youth's Keepsake, An malette, Boys' and Girls' Annual, Child's Gem, Little Keepsake, Saint Nicholas Annual, Christmas Tales, Gems of Wisdom, Beauties of American History, Ramble's Country and City Scenes, Historical Tales of Illustrious Children, Nursery Rhymes of England, Parley's Tale of Adventure, A Book for Girls in Prose and Poetry, Willie Rogers, or Temper Improved, The Young Student, or Ralph and Victor, Saint Nicholas, Gift for Little Boys and Girls, The Boy's Story Book, Flowers of the Forest, Keepsake Stories, Boys' Story Book, Stories for Clara, Little Clara, Poor Annie, Lord's Prayer, Lucy and Arthur, Child's Own Story Book, Very Little Tales for Very Little Children.

DISSECTED PICTURES, &c.

A variety of New Games for Children, Dissected Pictures, Transparent Slates, &c. &c.

For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. j6

CHRISTMAS AND NEW YEAR'S PRESENTS. CROSBY & CO., 118 Washington street, have for sale a large collection of Books, suitable for Holiday Presents ; comprising the English and American Annuals, viz. The Drawing Room Scrap Book ; Friendship's Offering ; Forget-Me-Not ; Gift ; Opal ; Rose of Sharon ; Literary Souvenir ; Book of Beauty ; Keepsake, &c. Beautiful editions of the Poets ; valuable Standard Works ; New Testaments ; splendid English Bibles, &c.

Their assortment of new and beautiful Books for Children, comprises all that have been published, and will be found to be as good a selection as any in the city.

N. B. A new Game by the author of Dr. Busby. It will be found to be a most acceptable gift for children, combining instruction with amusement. The drawings are wholly original and are beautifully engraved and colored. j6

ETIQUETTE FOR LADIES ; Laws of Good Breeding ; Laws of Etiquette ; Young Husband's Book ; Young Wife's Book.

The above are done up in neat bindings. Just received by W. CROSBY & CO., 118 Washington st. j6

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DR. CHANNING'S WORKS, New Edition.—The Warks of W. E. Channing, DD, complete in 6 vols. A fresh and large supply just received by W. CROSBY & CO., 118 Washington st.

THE GAME OF THE RACES, by the Author of the Improved Games of Dr Busby, designed for the instruction and amusement of young people.

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MONTHLY RELIGIOUS MAGAZINE—No 1. Will be published on Monday, January 1st.

—CONTENTS—

The Editors to the Reader ;
A Sermon for the New Year, by Rev George W. Hosmer ;
Christian Liberty ;
The Warfare of Virtue ;
Exposition and Lesson of St John's Gospel ;
Glory to God—Good Will to Man ;
Intelligence ;
Ordination at Savannah, Georgia ;
Ordination at Walpole, N. H. ;
Ordination at Windsor, Vt. ;

☞This Work is Edited by Rev E. S. Gannett, and Rev F. D. Huntington of Boston.

It will be published on the first of every month, each number containing 36 pages royal 12 mo, and furnished to subscribers at the low price of *One Dollar* a year, payable in advance.

Any person procuring six subscribers shall receive a seventh copy gratis ; or, 12 copies to one address for $10.

It will be sent to any part of the United States by remitting one year's subscription free of expense.

Copies will be furnished for examination on application to the Publishers.

L. C. BOWLES, } Publishers,
WM. CROSBY, } 118 Washington st.
d30

BROWNSON'S QUARTERLY REVIEW,—No 1, January, 1844.

—CONTENTS—

1. Introduction ; The Boston Quarterly Review ; Greeting to Old Friends ; Design of the Work ; Change of Views ; Eclecticism ; Saint-Simonism ; German Philosophy ; Philosophy of Life ; Theology ; The Church ; Law of Continuity ; Ultraists ; Conservatism ; Constitutionalism ; Moral and Religious appeals.

2. Berkeley and Idealism ; Encyclopedie Novelle, ou Dictionnaire Philosophique, Scientifique, Litteraire, et Industrielle, offrant le Tableau des Connaisances humaines au XIXe Siecle, par une Societie des Savans et Litterateure. Public sous la Direction de MM. P. Leroux et J. Reynaud.

3. The Church Question. Tracts for the Times.—By Members of the University of Oxford.

4. Demagoguism ; Demagoguism ; Party Machinery ; Mr Van Buren and the Presidency ; Civic Virtue.

5. Life and Speech of John C. Calhoun ; 1. Life of John C. Calhoun, presenting a Condensed History of Political Events from 1811 to 1843. 2. Speeches of John C. Calhoun, delivered in the Congress of the United States, from 1811 to the present time.

6. Literary Notices and Criticisms.

Published by BENJ'N H. GREENE, Boston, and C. S. FRANCIS & CO., New York. d20

PROSPECTUS
OF THE
Monthly Religious Magazine.

A MONTHLY PUBLICATION under this title will be commenced on the first of January, 1844. It will appear regularly on the first of every month, in numbers of 36 pages, royal 12 mo size, and will be furnished to subscribers at *one dollar* a year.

It is intended that this work shall furnish religious reading of a popular kind. It will contain very little that shall be controversial or doctrinal in its character, and will aim chiefly at illustrating the responsibilities and privileges of the Christian life. It is the wish of the Editors to make it a *useful* publication, in the highest sense of the word, by making it conduce to the clearer understanding and larger culture of the religious character.

Each number will contain a Sermon, from some one of the ministers of our denomination. The *Magazine* will be strictly Unitarian in its doctrine, but Catholic in its spirit. The articles will be short, and present as much variety as possible. A considerable part of each number will be filled with religious intelligence.

The work will be edited by Rev E. S. Gannett and Rev F. D. Huntington of Boston.

L. C. BOWLES, } Publishers.
W. CROSBY, }
Boston, December 20, 1843. d23

CHILD'S FRIEND. No 4. Just published by L. C. BOWLES & W. CROSBY, No 118 Washington street.

—CONTENTS—

New Year's Eve ;
A German Story, founded on fact ;
The Bears and Monkeys ;
Self Denial ;
Teachers' Social Union ;
What Holds Things Together ;
The Old House ;
Gratitude—Duty to Benefactors ;
The Blind Man ;
Self Sacrifice ;
A Parable.

Subscriptions received for this work at $1,50 per annum. d30

HOUSEKEEPER WANTED. Wanted in a Boys' Boarding School, near Boston, a healthy middle aged woman, of ladylike deportment, capable of assisting in the superintendance of the boys when out of school, and of taking charge of the family at table when necessary ; likewise to take care of the clothing of the pupils, and make herself generally useful in the charge of the house. Good recommendations required. A person from the country would be preferred. A line addressed to J. B., and left at this office, will receive attention. iseptf d30

VISIT TO THE MOUNTAINS, or a Narrative of an Excursion into the Country ; a book for young people, by John S. C. Abbot, author of the 'Mother at Home,' 'Child at Home,' &c. Just published by CROCKER & BREWSTER, No 47 Washington street. d30

PROSPECTUS OF THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, *Fourth Series.* It has been thought desirable, for different reasons, to unite the *Christian Examiner* and *Religious Miscellany* in one work, to be hereafter called the Christian Examiner and Religious Miscellany. It is intended that the work shall combine the more popular character of the *Miscellany*, with the wider range of topics, and the more thorough discussion of great principles, hitherto embraced in the *Examiner*.

Theological subjects, historical, critical, and doctrinal, will not be neglected. It is believed that the age, and the denomination to which we belong, demand their discussion. But it is not meant that topics of this kind shall occupy a disproportionate space. The Editors intend that each number shall contain a portion of lighter and more familiar articles, and especially articles which address the religious sentiment and conscience, and which may serve to quicken the heart of the reader in holiness and love, and promote the great cause of practical religion. A part of every number will be appropriated to reviews, and due space will be given to Notices of recent publications and to Intelligence.

It will be the design of the Editors so to conduct the work as to secure the sympathy and co-operation of the great body of the denomination with which they are connected, and to meet the wants of the times. They have the assurance of aid, from a large number of those who have been former contributors to the *Examiner* and the *Miscellany*, and from others. Pains will be taken to render the publication worthy of the class of Christians whose opinions it is intended to represent.

Terms of Publication.—The work will appear with a new type, of the same character as that hitherto used for the *Examiner*, and on a page of the same size. It will be published once in two months, and each number will contain 144 pages,—8 pages more (making 48 pages more in the course of a year) than have been heretofore given in the numbers of the *Examiner*.—The price will be the same as that hitherto charged for the *Examiner*, that is, four dollars for the year,—payable on delivery of the second number.

The volumes of the *Examiner* have heretofore commenced with the March number. As it has been thought desirable that they should commence with the year, it is the intention of the present Editors to issue their first number on or before the first of February, and their second number on the first of March. After which, the numbers will be issued every two months, and invariably on the first day of the month.

The Editors of the work are Rev. Alvan Lamson, D. D., and Rev. Ezra S. Gannett, D. D.

The arrangements entered into for carrying on the work render a large addition to its subscription list necessary, and we therefore earnestly request clergymen and others interested in supporting the principal journal of the denomination, to co-operate with us in extending its circulation.

WILLIAM CROSBY, *Publisher,*
118 *Washington Street, Boston.*
Boston, December, 1843. d23

1844. BARGAINS IN RELIGIOUS AND LITERARY PERIODICALS. The subscribers, for many years agents for the principal Periodicals, offer to Clubs and Societies and individuals,—The New Englander and Biblical Repository at $4,50 in advance, and most other works at the same discount, all delivered here free of postage, and supply all others to order. They are constantly supplied with The Merchant's Magazine, $5 ; Campbell's Semi-monthly Magazine of Foreign Literature, $5 ; American Eclectic and Museum of Foreign Literature, monthly, $6 ; The Biblical Repository, $3 ; The Princeton Review, $3 ; Monthly Miscellany and Christian Examiner, (united,) $4 ; London Christian Observer, $2 ; Christian Lady's Magazine, by Charlotte Elizabeth, $1,50 ; Braithwait's Retrospect, $1 ; Mrs Sigourney's Ladies' Companion, with Engravings, $3 ; Lady's Book, $3 ; Graham's Magazine, $3 ; Miss Leslie's Magazine, $2 ; The North American Review, $5 ; Southern Literary Messenger, $5 ; Democratic Review, with Portraits in each No, $5 ; The Law Reporter, $3 ; The Monthly Magazine and National Preacher, each $1 ; Silliman's American Journal of Science, $6 ; The Reprints of the London Edinburg Foreign and Westminster Reviews, $3 each, or $8 for the four ; Blackwood, $4 ; The Knickerbocker, $5 ; The Christian Family Magazine, with choice Plates, $1 ; Boys' and Girls' Magazine, with numerous Engravings, monthly, $1—and all other American and Foreign Works supplied to order.

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New England Periodical House, No 121 Washington st, opposite Water st.

A constant supply of

POETRY.

[For the Register.]

"LEAD ME TO THE ROCK THAT IS HIGHER THAN I."

When around my storm-tossed bark,
Waves are high, and skies are dark,
To the Rock of boundless might,
Guide, O God! its path aright.

Lead me to that sheltering Rock,
Far beyond the tempest shock;
Far above the billow's swell,
In thy presence let me dwell.

Thou, O Lord! art strong to save
From the might of storm and wave,
Thou can'st calm the angry tide,—
Thou can'st bid its strength subside.

Holy Father! to my heart
Strength, and strength divine impart!
When oppressed with doubt and fear,
Let me feel that Thou art near.

To Thy throne my prayer I bring;
Shield me with Thy sheltering wing,
To the Rock of boundless might,
Guide, Oh! guide my steps aright.

Keene, N. H. Y. L. E.

"HOW OLD ART THOU?"

[GENESIS xvii. 8.]

What's thy age? My friend, I ask,
Not in curiosity.
'Tis a self-denying task
Custom has imposed on me,
With the monitory lay,
Thus to meet the New Year's Day.

Thou art young, perhaps, and life
Is but opening on thy view;
And thy busy thoughts are rife
With the deeds thy hands shall do;
With the active and the gay,
Welcoming the New-Year's Day.

But the young, you know, may die,
Young as you are in the tomb—
Brilliant once, as thine, their eye,
On their cheeks as bright a bloom—
But for them, with cheering ray,
Breaks no more the New-Year's Day.

And, amidst the coming year,
Such an early grave may be,
With the shroud and funeral bier,
Suddenly prepared for thee,
Nor, on earth, thy future stay
Reach another New-Year's Day.

Thou art old, perhaps, and age
In thy tottering steps appears;
Lengthened is thy pilgrimage,
Few and chequered are its years;
Thou hast seen, ere this decay,
Many a joyous New-Year's Day.

Well—if but prepared to go,
It will be thy gain to die.
Joy, the glad exchange for wo,
In a blest eternity,
Where, in regions far away,
Reigns an endless New-Year's Day.

Or, in life's meridian, thou,
With commercial toils oppressed,
Lines of thought upon thy brow—
Anxious cares within thy breast—
Varied schemes before thee lay,
Plans for many a New-Year's Day.

"Yes,—to-morrow, I'll repair
To the mart of merchandize—
There I'll stay—a month—a year—
Buy and sell, and gain the prize;
And exulting, bear away
Wealth for many a New-Year's Day."

Thus you speak;—but, ah, how vain
Is the boast of days to come;
Days, perhaps, of grief and pain,
Days of sickness and the tomb—
Ah! my hopes have fled away,
Ere the coming New-Year's Day.

Then, my spirit, rise above
This dark scene of toil and care,—
Rise, on wings of faith and love,
To the glorious regions, where
Months and years are past away—
Lost in One Eternal Day!

MISCELLANEOUS.

To the Editors of the Christian Register.

At the meeting of the Teachers of the Sunday School connected with the Unitarian Society in this city, it has been customary for the Teachers from time to time to send in communications, anonymously, to be read and discussed, which have relation to subjects more or less directly connected with the instructions of the School, or of Sunday Schools generally. One of these communications (the writer of which I do not know) which has been read at a late meeting, was supposed by many of those who listened to it, to be such as you might deem of sufficient interest to insert in the Register, and for that purpose I hand it to you. If so, please give it a place. W.

Lowell, Dec. 13, 1843.

'At one of our meetings, some time since, there was some discussion on the question, whether Sabbath Schools are calculated to exert an influence unfavorable to direct parental instruction of a religious nature? For myself, I could scarcely suppose that any valid objections could be urged against them, upon this ground; and believe that a careful investigation of the subject, in all its bearings, would lead to a directly opposite conclusion. Those parents, who, from a conviction of the value of these institutions, would be most desirous to place their children within the precincts of a Sabbath School, and would most gladly welcome the aid of the faithful teacher, would, at the same time, be most deeply impressed with a sense of their own responsibility, and would carefully aid the teacher, and seek to deepen and confirm the impressions, which their children might have received at School. If conscientious themselves, they would feel that the exertions of others, instead of absolving them from their parental duty, were a new call upon their watchfulness, and should serve as a fresh stimulus to their own efforts. While that class, who would content themselves with the religious instruction, which their children might receive at the Sabbath School, would not have been likely, had such institutions never existed, to enter upon the task themselves, or to give their instructions in that spirit, which would be productive of much effectual benefit. But there is yet another light, in which we may view this subject; there is still another class of parents, who, indifferent and ignorant, perhaps vicious themselves, are incapable, or unwilling to impart a knowledge of the high and holy truths of religion, to those entrusted to their care; and for the children of such parents, were Sabbath Schools originally designed. We overlook one of the most important features in this mode of instruction, when we fail to appreciate the influence which it may exert over such parents, and the good which it may effect in such homes. The child carries to that home, which may be the scene of wretchedness and vice, the pure words of religious truth and duty, the simple appeal to his better feelings, which he has heard at School; and it touches, perchance, some chord in the heart of his thoughtless or guilty parent, which may yet respond to holiness and to God; the simple book in which his child is interested, may arrest the attention of the parent, and carry conviction to his mind; it may be the medium through which a light from Heaven shall dawn upon him, the source to which he may trace his conversion from sin to virtue, his birth into the glorious liberty of the sons of God. It is not then, to the child alone, that the benefit of Sabbath Schools is confined, the parent too, often partakes deeply of its influence; if he be of an inferior rank in life, or if by his vices he has almost lost his caste in society, he feels that a new motive is afforded, that his child is an object of interest with those to whom he has been wont to look, as his superiors in influence, in education, in station; and his own self-respect is increased, he feels that he has still a part to act; and when he beholds the artless smiles of his children, awake to all that is pure and holy, will it not arouse those better feelings, which have so long been dormant in his breast, may it not incline him to stop in the mad career of vice, and lead him to open the sacred volume? If this were the consequence in one single case in hundreds, the teacher has not labored in vain, nor vainly labored in the sight of Heaven. The following touching little incident, affords a proof of the influence which may be exerted also over minds of a yet different order, and characters of another class. It was related to me by a friend, and is the story of a little girl, who, for several months, had attended a Sabbath School with great apparent interest.

Ellen G. was at once an unfortunate and a favored child, in the varied influences, which were constantly brought to bear upon her character. An only child, she was the idol of her parents. At her home, though surrounded by all that wealth and luxury could give, there was gloom, the deepest of gloom to a reflecting mind and a feeling heart. For her no Sabbath light dawned in his holy beauty; for her, nature breathed no language of instruction; the flowers which bloomed in rich profusion around her, were without their wonted charm, for she had never been taught to read in their vernal fragrance and summer beauty, lessons of the wisdom and goodness of their Creator; and the brilliant orbs of night told not of a heaven of purity and love, beyond the blue depths of their distant home. The parents of Ellen were unbelievers; they had never instilled into the active, inquiring mind of their child, the lessons of divine truth, for they knew them not themselves; they had never told her of the existence of a God, never told her of the love of that great Being, which is constantly manifested in the works of nature, ever excited to promote our happiness; for their iron hearts were insensible to all these influences. And yet, with the glaring inconsistency, which so often marks the professed infidel, they were not willing to impart their cold skepticism to their child, they left her rather to the influence of chance and circumstance, and had not yet damped her youthful ardor by the withering mildew of their own unbelief—and when this idolised being, whose wishes were all powerful with her parents, petitioned to go, with her young companions, to the Sabbath school they did not refuse her request; silencing the suggestion that their practice was inconsistent with their theory, by mutually repeating to each other, that it could do her no hurt, and as her mind became mature, she would throw off the trammels of childhood. The little Ellen, who was now ten years of age, went, and again she went; a child of quick perceptions, of fine natural powers, and ardent affections, her eye would sparkle with delight, as the new light burst upon her mind; to her, it was a key to much that had before been mysterious, she now saw new beauty in the flower, for she was told it was the smile of a Father's love; the stars of evening too shone for her with new beauty now that she heard, for the first time, that the same almighty hand, which painted the flower beneath her feet, and formed those distant orbs, was her Father and her God. Her teacher was one who looked on nature, with the fervent gratitude of a Christian, and who loved to draw lessons from every object around her, which might teach her little circle to see the hand of God, in all which gave them happiness. Ellen could not be induced to absent herself from school, a chord had been touched in that youthful heart, which vibrated to all that was pure and good; the ardent child could not comprehend why it was, that her parents were so unlike her teacher; that they never spoke of these things; but the early religion of this child was so blended with all that was delicate in her nature, so deep within the recesses of her heart, that she could not speak of all she felt, to those who had manifested no sympathy with her; and little did they suspect the powerful influence that had been exerted over her mind. Mysterious are the ways of Providence, disappointments often blast our fondest earthly hopes; the most cherished objects of our love are sometimes snatched from us, to lead our hearts to God, to form for us a bond with the unseen and eternal world; apparent misfortunes are often 'blessings in disguise;' and, even in his chastenings, God is merciful to us. But no such reflections soothed the agonised parents, as they hung over the bed of suffering and of death; the child of their love, the object around which, so many cherished hopes had clustered was dying; and to them all was a void; they knew not why it was that death should come to the young; they saw that the ripened grain of autumn was garnered in, but they knew not why the blossoms of early spring should wither, ere yet its beauties were unfolded. And who could solve these doubts? Near the bed of the dying child, stood the physician, but his skill extended only to the diseases of the body; he had no balm for the deeper sorrows of the mind, for he too had embraced that cold and cheerless philosophy, which sees no God in nature, traces no Father's hand in all the events of life's varied drama. The mother was alone with her child, when the little sufferer grasped her hand, and said, "Oh! dear mother, I must die; pray with me, pray to God for me.' The words fell upon an ear which was deaf to the request of the dying child; for, all mother as she was, she was a stranger even to the words of prayer; she could only seek to soothe her child, and divert her from her request. Ellen gazed upon her mother with an expression of deep distress, but she did not repeat her wish, for she saw that it gave pain to her whom she so fondly loved. During the night her symptoms became more alarming, but in a moment of relief from severe pain, she begged her father to pray with her. What a moment of agony was this! Who can paint the feelings of the man and father? To him, the future was a blank, no beam of hope dawned upon him from a brighter world; he had lived without God, and could he now take that holy name upon his lips, could he call for aid, upon Him whose existence he had never acknowledged? Could he refuse his dying child? What of wealth, what of earthly distinction, would he not have sacrificed, to soothe that loved one! But no, he could not pray. The child felt it all, and with one last effort, she feebly raised herself in bed, repeated a simple prayer, with which she had become familiar at the Sabbath school, and then uttered the petition, she had there been taught to offer for them, 'Oh God! bless my dear parents.'

The morning sun rose upon the great world of business and of pleasure, but the eyes of that sweet sufferer were closed in death; a brighter day had dawned for her, and not for her alone. The events of that night were too deeply impressed upon the minds of the conscience stricken parents, ever to be effaced from them; the sacred petition of filial love was heard, on high, and it was granted. In three months from that time, they had both, with their friend, the physician, become professed followers of Jesus of Nazareth. This is no imaginary sketch, but a page from the volume of reality which is ever more thrilling in its interest, more deep in its pathos, than aught which fancy can portray.'

Correspondence from the National Intelligencer.

WASHINGTON, December 20, 1843.

Messrs. Gales & Seaton:—The following notice of a distinguished Artist, now no more, was written and published some years since on the eve of his departure for Europe; and I send it to you for republication under the impression that it may be gratifying to know the little of him that is known from one who had the account from his own lips. While his loss is yet deeply felt, interest may attach to that which might not have arrested attention on its first publication. It was written hastily while CLEVENGER sat by my side, and I think I see now before me his manly modest face as he recounted the little incidents of his life.

Alas for CLEVENGER! how often have I stood in his little studio and watched him working, and saw his eye lighten as I recounted to him anecdotes of the old masters of which, at that time, he was ignorant. He was so full of enthusiasm, and of modest but manly energy and self confidence! his destitute wife and family, it is hoped something will be realized for them by the sale of his productions. It seems his was the common fate of genius—poverty, with a sensitiveness which could not bear up against its evils.

With great respect, your obedient servant,
F. W. THOMAS.

[Mr. Thomas prefixes to this notice the lines to Mr. Clevenger by Mr. Everett, which we omit, having printed them but a few days since.]

The Queen city of the West may indeed be proud of her arts and her artists. BEARD, FRANKENSTEIN, POWERS, and CLEVENGER will give her a reputation, it is believed, which will be honored wherever the arts are cultivated.

Many of the productions of her artists already grace the halls of her citizens, where the travelling stranger, in partaking of their hospitality, often gazes in wonder on works which he pronounces to exhibit a genius kindred to that which guided the pencil and chisel of the masters of the olden time. Situated so beautiful by the 'beautiful river,' Cincinnati, as if concious of her advantages, already displays an architectural elegance which is not surpassed by any city in the Union, though amidst her tens of thousands of inhabitants there still linger some of her pioneer spirits who remember when the glaneing river rolled on unshadowed by any thing that denoted civilization.

Middletown, a small village in the interior of Ohio, is the place of Clevenger's birth. He was born in 1812. His father is by trade a weaver, and Shobal is the third child of a family of ten. His parents are still living. A year after the birth of Shobal his parents moved to Ridgeville, and afterwards to Indian Creek.—At the age of 15 Shobal left the parental roof and went with his brother to Centerville, to learn under his direction the art of stone cutting, in which employment his brother was engaged on the canal. It was indeed fortunate for the future sculptor that he thus early learned the use of the chisel, and it accounts for the accuracy and tact with which he handled it.

On the canal, the sculptor, at his humble occupation, caught the ague and fever, and was compelled to return home. As soon as he recovered he went to Louisville, from which, after being engaged for a short time, he repaired to Cincinnati and stipulated to remain with Mr. Guino, a stone-cutter, for the purpose of learning the trade. While with Mr. Guino, an order, among others, came to the establishment for a tombstone, which was to have a seraph's head chiselled upon it. Mr. Guino undertook the task himself, and formed the figure which Clevenger criticised. His master said to him satirically, 'You shall do the next.'

This remark galled Clevenger, and he determined to try his skill. The next day was Sunday, and, instead of enjoying its recreation, he repaired to the shop and busied himself all day in producing a seraph's head. On Monday, when his fellow-workmen saw it, they pronounced it better than Mr. Guino's. This, as may be supposed, gave great pleasure to the youthful aspirant and inflamed his ambition. He used to visit grave-yards on the moonlight nights and take casts from the tombstones, particularly from those sculptured by an English artist, who had wandered West, and whose efforts in this way were highly esteemed. Mr. Guino now gave Clevenger all the ornamental jobs to do, which sometimes provoked the ill-humor of his fellows, as was to be expected; but the amiability of the artist and his acknowledged skill soon reconciled them to the justice of the preference. Soon after Clevenger's time expired with Mr. Guino he married Miss Elizabeth Wright, of Cincinnati, and repaired to Xenia, an inland town of Ohio, where he commenced business. Meeting with poor encouragement there, he returned to Cincinnati, and worked as a journeyman for his former master; but he soon entered into partnership with Mr. Bassett, and they established themselves in a little shop on the corner of Seventh and Race streets.

It was this shop that Mr. E. S. Thomas, then the editor of the Evening Post, chanced to enter one day, attracted as he glanced in by the figure which Clevenger was carving. Mr. Thomas, who has a fondness for such things, and who has had an opportunity of seeing the best statuary abroad, was instantly impressed with the genius of Clevenger, and warmly expressed it to the unconcious artist, whom it was most interesting to hear rehearse the circumstance afterwards. The next day Mr. Thomas noticed Clevenger in his paper, and expressed firmly his conviction that his genius was of the first order, and that if encouraged he would place himself in the front rank of sculptors.

Powers, the sculptor, who is now in Florence pursuing his art, and who has shed fame on the Queen city, was then in Washington, where he had modelled the busts of several of our leading statesmen with an accuracy and beauty that were winning universal commendation. Clevenger, still at his stone-cutting, understood that Powers was about to return to Cincinnati and bring with him his clay model of Chief Justice Marshall, from which he meant to take a bust in stone. On hearing this, the youthful aspirant said, to use his own expression, 'That he would cut the first bust in Cincinnati from stone, if he could not cut the best.' He accordingly forthwith procured the material—the rough block of stone—and asked Mr. Thomas to sit to him.

Mr. Thomas did so, and from the rude block, without moulding any model previously in clay, but with the living form before him in his little shop, and with chisel in hand, the young artist went fearlessly to work, and without having seen any thing of sculpture but the memorials of the dead in a Western graveyard, casts from which he had taken by moonlight—unaided, unadvised, by the inspiration solely of his own genius, he struck out a likeness that wants nothing but the Promethean heat to make it in all respects the counterpart of the original.

The press of the city spoke in just terms of praise of this performance; patronage followed. Many of the wealthiest citizens had their busts taken, and the accuracy of each successive one seemed to strike more and more.

The artist's shop—now dignified with the name of studio—attracted the attention of all classes of citizens. There the visiter might behold him eagerly at work, apparently unconscious of the attention he attracted; his fine eye lighting with a flash upon the face of the sitter and then upon the stone, from which with consummate skill he would strike the encumbrance which seemed to obscure from other eyes—not his own—the form which he saw existing in the marble as in a mirror.

Clevenger soon after this went to Boston, where he moulded the bust of Mr. Webster, said universally to be the best likeness ever taken of the great lawyer and statesman. Among his best efforts are said to be his busts of Messrs. Biddle, Clay, Van Buren, and Poindexter. The visiter stands in his studio, and gazes at the casts, even of those he has not seen, with the conviction that they must be likenesses, there is ever something so life-like about them.

This spring Clevenger goes to Italy for the purpose of studying the masterpieces of his art amid the scenes where they were fashioned.—We can sympathize with the deep devotion with which he will gaze on the glories of his craft and call up the memories of the mighty masters of old, upon the very spot where they bent, chisel in hand, over the marble, and almost realized, without the aid of the gods, the fable of Pygmalion. While he is over the water in that classic land we shall send glad greetings to our bold Buckeye, and bid him not despair. Let him assist to make his land classic too. What man has done, man may do. T.

[From the Mercantile Journal.]

NORMAL SCHOOL EXAMINED.

MR. EDITOR,—For the first time in this country I attended the examination of a Normal School. For the last fifteen years I have been connected more or less with schools, and have lectured in all the New England States, and in several of the middle and southern ones, on Elementary Education. In these journeyings I have visited many hundred schools and academies—and have twice visited Europe, having the topic of Holland and Prussian Schools a fixed object of interest. I gladly accepted an invitation to be present at the quarterly examination of the pupils of the Normal School at Lexington. It took place on Tuesday last, and the 48 students were under examination from 8 o'clock, A. M., to 5 P. M. And what an examination! I express the simplest fact when I say, that of all the examinations I have ever witnessed in European Colleges and Schools, and in those of the U. States, I have never heard one so satisfactory as that I attended on Tuesday in Lexington. I have no connexion whatever with the school, and am an unprejudiced spectator only; but, I believe there is not a school in Holland, Prussia, or England, which can stand an examination so searching and so extended as that imposed on the young ladies of that Normal School. In Arithmetic, Mathematics, Algebra, Geometry, there was a profoundness of knowledge which utterly amazed me. In Physiology their recitations embraced all the leading truths, and they seemed ever ready with most copious answers. Their original compositions would do honor to collegians. In singing they were tasked with a sort of extemporaneous lesson, which was needlessly difficult, but eight or ten out of the school were able to execute it nevertheless. Their reading was clear and intelligent, and in geography we found it hard to puzzle them. I was resolved to find out if there were any of the common tricks about previous preparation, &c. I accordingly accepted the invitation given out by the Principal, to ask questions; and I took no small pains to select new questions, and those the most difficult; *e. g.*, I called upon them to demonstrate some of the longest and most intricate propositions in Geometry; they went through them without a mistake. I asked twenty questions in Physiology. They answered accurately all but two. And so it was with all the branches of study in which they were examined. The reason of this extraordinary proficiency, I suppose, is the fact, that the three teachers are eminently qualified for their duties. Better selections the State could not have made.

Most heartily I wish all Normal Schools success. They may be made the strong right arm of the common schools. While I sat looking upon that anxious group of future teachers, I thought that they would go forth with mature minds and warm hearts to their high and holy work, and would lift up the common schools to their elevated standard. But this was not all. I looked beyond to the time when the young men and young women of these normal schools would cease to be teachers, and I imagined them settled in life, rearing their families, and giving an impetus to the cause of elementary instruction in the regions in which Providence had cast their lot. I multiplied this influence by the common ratio, and I felt satisfied that if this one good effect of such schools was all, the State would be an ultimate gainer by their establishment. I have been, for some years past, a stranger to these schools, and to the state of public feeling about them. I must think they cannot have an enemy in the country; if there be an enemy, I advise him as an act of justice to go to the next examination at Lexington.

C. B.

CIRCUMSTANTIAL EVIDENCE.

The following account of an actual occurrence, says the N. Y. American, translated for that paper from the N. Y. Deutsche Schnellpost, well exemplifies how unjustly a combination of circumstances may sometimes accuse a man.

'At a table-d'hote at Ludwigsburg, one of the company was showing a very rare gold coin which was passed round the table on a plate, and gave rise to many suppositions as to age, country, value, &c. The conversation then gradually branched off to some other subjects, till the coin was forgotten, and the owner asking for it back, to the surprise of all it was not to be found. A gentleman sitting at the foot of the table was observed to be in much agitation, and as his embarrassment seemed to increase with the continuance of the search, the company were about to propose a very disagreeable measure, when suddenly a waiter entered the room saying—'Here is the coin; the cook has found it in one of the finger glasses!' The relief to all was manifest; and now the suspected stranger spoke as follows: —'Gentlemen, none of you can rejoice more than myself at the recovery of the coin; for picture to yourself my painful situation:—by a singular coincidence I have a duplicate of the same coin in my purse!—(here showing it to the company.) The idea that, on the personal search which would probably be proposed, I would be taken for the purloiner of the coin, added to the fact that I am a stranger here, with no one to vouch for my integrity, had almost driven me distracted. The honesty of the cook, and a lucky accident has saved my honor.' The friendly congratulations of the company soon effaced the remembrance of their unjust suspicions.

GREENWOOD'S SERMONS OF CONSOLATION. Sermons of Consolation, by F. W. P. Greenwood, D. D., a new edition. Just published and for sale by W. CROSBY & CO., 118 Washington st. n25

MIRIAM, a Dramatic Poem, by Mrs Hall, author of Joanna of Naples, 2d edition, revised. Published by W. CROSBY & CO, 118 Washington st. d2

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.
JOHN N. BELLOWS.
Walpole, N. H., Sept. 30, 1843.

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.
s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

PRESENTS FOR THE HOLIDAYS.

BOOKS—among which are the following in rich bindings:—Lockhart's Life of Scott; Moore's Life of Byron, with his Letters and Journal; Coleridge's Poems; Miss Gould's Poems; Cowper's Poetical Works; Remains of H. K. White; Goldsmith's Poems and Essays; Poets of America, illustrated; Shakespeare's Dramatic Works, with a Life of the Poet; Selections from the Writings of Fenelon, by Mrs Follen; Fenelon's Thoughts on Spiritual Subjects; Poetry for Home and School; Lady of the Lake, and Poems; Marmion and other Poems; Burns' Works.
—ALSO—
Miniature edition of Coleridge's Poems; Thompsons' Seasons; Heman's Poems; Barton's, Poems; Montgomery's Poems; Lady of the Lake; Wadsworth's Poems; Pollock's Course of Time; Landon's, Southey's, Howitt's, and Sigourney's Poems; Lallah Rookh; Sacred Harp; Matins and Vespers; Spare Minutes; Knowledge and Love of God; Channing's Self Culture; Bible and Closet; Casket of Jewels; Goldsmith's Essays; Pocket Companion; Hours for Heaven; Private Hours; Flower Vase.
—LIKEWISE—
A good variety of Bibles, in plain and elegant Bindings.

FANCY ARTICLES.
Writing Desks, Port Folios, Work Boxes, Pocket Books and Wallets, Card Cases, Needle Books, Pencil Cases, French Boxes containing Billet and Note Paper, Envelopes, Wafers, Wax, &c.—Porcelain Slates and Tablets. For sale at SIMPKIN'S
Book and Stationery Rooms, No 21 Tremont Row
d23

SCHOOL BOOK AND STATIONERY STORE. LORENZO BURGE, No 231 Washington st., (under the Marlboro' Hotel,) Boston, offers at wholesale and retail, a general assortment of BIBLES, MISCELLANEOUS, SCHOOL and JUVENILE BOOKS, STATIONERY and ACCOUNT BOOKS.
Also, PORTFOLIOS, POCKET BOOKS, PENKNIVES, RAZORS, SCISSORS, PENCIL CASES French and American POMADE, HAIR OILS, PERFUMES, Shaving, Cream and Toilette SOAP, Hair, Cloth and Tooth BRUSHES, &c. &c.
☞ Magazines, Music, Old Books, &c. bound in any style at short notice. 6m

ALISON, *Abridged*. History of Europe from the commencement of the French revolution in 1789 to the restoration of the Bourbons in 1815, by Archibald Alison, Advocate. Abridged from the last London edition for the use of general readers, colleges, academies, and other seminaries of learning, by Edward F. Gould; price $1. For sale at wholesale and retail, by SAXTON, PEIRCE & CO.,
n11 133½ Washington st.

RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail.
o21

VALUABLE RELIGIOUS BOOKS. THE DIVINE LIFE, being suggestions to those who are commencing a Religious Life, by Rev Wm Law; Introductory Notice by Rev J. Freeman Clarke. Sacred Paths, or Life in prospect of Immortality. A Good Life, from the 'True Plan of a Living Temple,' Introduction by Rev Dr Brazer. Religious Consolation, Edited by Rev Dr Gannett. The Future Life, or the Recognition and Reunion of Friends. The Child in Heaven. Greenwood's Sermons of Consolation, &c. &c.
Published by JOSEPH DOWE, 22 Court st.
Also, subscriptions received, and all the Periodicals for the coming year, furnished as above. 6tis d16

NEW JUVENILE BOOKS. Willie Rogers, or Temper Improved; Christmas Tales; Tales of the Saxons, by Emily Taylor; Young Student, or Rolph and Victor; The Boy's Book, in Prose and Poetry, by Mrs L. H. Sigourney; also, The Girl's Book, in Prose and Poetry, by Mrs L. H. Sigourney; Parley's Tale of Adventure, or the Siberian Sable Hunter; Parley's Make the Best Of It, or Cheerful Cheery, and other Tales. Just published and for sale at SIMPKINS'S, 21 Tremont Row. d16

PARAPHRASE ON THE LORD'S PRAYER, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb. Published by W. CROSBY & CO., 118 Washington st. d2

PORTRAIT OF DR. CHANNING, 37½ cents. Just received a few copies of a Portrait of Dr. Channing, from a steel plate, on 37½ cts. For sale by W. CROSBY & CO., 118 Washington st. n11

TRUMBULL'S REMINISCENCES OF HIS OWN TIMES, from 1756 to 1841. For sale at SIMPKINS'S,
n25 No 21 Tremont Row.

KNOWLEDGE AND LOVE OF GOD,—from the French of Fenelon.
Sacred Poems, by N. P. Willis. Just published and for sale at SIMPKINS'S,
n25 No 21 Tremont Row.

RUBBERS—600 pairs of Ladies, Gents, Misses and Children's Rubbers just received and for sale at T. H. BELL'S, 155 Washington st., opposite the old South Church. s30

NECK STOCKS. The largest assortment of Neck Stocks in the city, may be found at KIMBALL'S CLOTH and FURNISHING STORE, No 28 Washington street. At this place a general assortment of all articles suitable for gentlemens' wear may be obtained. Constantly on hand, a general assortment of CLOTHS, CASSIMERES and VESTINGS, which will be cut or made to order in the best manner and at the very lowest prices.
Customers to this establishment are reminded that our business is conducted *strictly* on the ONE PRICE SYSTEM. d23

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of
Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childrens' calf and stout Boots.
Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

LADIES' GAITER BOOTS. A large stock of Ladies' Gaiter Boots—just finished and for sale low at T. H. BELL'S, 155 Washington st. n25

MEDICATED VAPOR BATH-ESTABLISHMENT, AND ASYLUM FOR THE SICK, No 12 Franklin street, Boston. Dr. M. M. MILES would respectfully inform his friend and the public generally, that he has removed from Graphic Court to the above named place, where he will be able to pay more attention to their comfort and convenience. He has taken a commodious house in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.
He has likewise secured the services of Mr HENRY B. MAY, as an assistant.
Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.
The variety of diseases and their prevalence in our climate, together with the advantage taken of this circumstance by avaricious and unskilful men in the fabrication of every sort of medicine, and the application of injurious agents for the restoration of the patient, renders it highly necessary that the public should thoroughly examine the means which they take to get relief; such an examination is freely challenged for the course here pursued.
He has found by long experience that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed—this is particularly the case with consumption, that malignant malady which sweeps away so large a number of both young and old. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. When the patient is beyond recovery, the pain and suffering so often attending the last stages of the disease, are alleviated by inhalation.
The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. For the healthy, it is the surest, safest and easiest mode of getting a clean skin, especially in wintry weather.—The Baths are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorates and fortifies the system. They are highly recommended by the first Physicians in this country and in Europe. Persons can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.
He is also agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.
These Baths can be administered to persons who may be confined at their houses in the city and vicinity.
Dr. M's system of practice differs in many of its features from any other. The valuable medicines which he makes use of are also for sale at his Dispensary.
The following is an extract from a communication published in the Boston Transcript, a short time since:
'We wish through the medium of your columns, to call the attention of the public more particularly to the establishment kept by Dr Miles. Having ourselves enjoyed the luxury of Dr Miles's Medicated Vapor Bath, and having also been benefited by his medical treatment, we feel a pleasure in recommending him and his establishment to public patronage. We can assure the public that as a means of cleansing the skin, the Vapor Baths are infinitely superior to any others, and are besides, among the greatest luxuries that can be enjoyed.
Dr Miles, besides being a very kind and sympathising man, and an able and skilful practitioner, is also a gentleman of unblemished moral character, and he enjoys the confidence and respect of many among the first classes in the city, who have bestowed on him a liberal patronage.'
We recommend the sick, both in the city and country, to his care; and we assure them and the public, that if they will but once have recourse to the Medicated Vapor Bath, they will require no solicitation to continue the practice as occasion may require.
PHINEAS CAPEN, Probate Office.
SAMUEL H. GREGORY, 25 Court st.
A. A. CHILDS, 26 Washington street.
d2 6m

BOSTON ORTHOPEDIC INSTITUTION for the TREATMENT of diseases of the Spine, Club feet and other deformities.
In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.
It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.
Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical; not at all calculated ever to effect a cure, and destructive to health by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.
J. B. BROWN, M. D., Surgeon, office 65 Belknap street.
J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.
Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.
The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.
Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.
Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.
☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a29

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.
Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.
N. B. Goods dyed as low as at any other place, and returned in as short time. m25

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold